DOCUMENT RESUME

ED 341 587 SO 020 947

AUTHOR Holmberg, Carl, Ed.; Wojtowicz, Wit J., Ed.
TITLE The Polish School System. Some Social and Historical Aspects.
INSTITUTION Linkoping Univ. (Sweden). Dept. of Education and Psychology.
REPORT NO ISBN-91-7870-586-X; ISSN-0282-4957
PUB DATE Jan 90
NOTE 140p.
PUB TYPE Collected Works - General (020)
LANGUAGE English; Polish

EDRS PRICE MF01/PC06 Plus Postage.
DESCRIPTORS Educational Development; *Educational History; Educational Policy; *Educational Research; Elementary Secondary Education; Foreign Countries; Higher Education; International Education
IDENTIFIERS *Poland

ABSTRACT

A description of the Polish school-system and current educational research at the University of Gdansk (Poland) are included in this document. Articles included focus on two perspectives: (1) the social context in which schooling takes place; and (2) a historical outlook of the Polish system of education. Articles in this volume include: "Basic and Higher Education in Poland" (Wit J. Wojtowicz); "The School System and Youth Welfare in Poland" in Polish (Gerard Lubinski); "Problems and Dilemmas of Early Schooling" (Marian Grochocinski); "Education as a Dialogue without Arbiter" (Joanna Rutkowiak); "Towards an Examination over Workings of Self-management in Special Schools" in Polish (Elzbieta Garlej-Drzewiecka); "Conflicts among Retarded Children" (Roza Pawlowska); "School Achievement and the Cognitive Aspirations of Children Brought up in Orphanages and in Families" (Maria Szczepska-Pustkowska); "The Relation between Extroversion-introversion and the Success in Marriage" (Rosa Pawlowska); "Social-cultural Animation as a New Concept in the Propagation of Culture and Education" (Jan Zebrowski); "The Compulsory Education in Poland (XVI-XX c.)" (Lech Mokrzecki); "The School and Integration Problem of Pomeranian Youth in the 16th through 19th Centuries" in Polish (Lidia Burzynska; Lech Mokrzecki Kazimierz Puchowski); "The Protestant School Character in Poland in the 18th Century" in Polish (Lech Mokrzecki); and "The Social Status of Teachers in Poland to the End of the 19th Century" (Lech Mokrzecki; Henryk Rostek). (DB)

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THE POLISH SCHOOL SYSTEM

Some Social and Historical Aspects

Carl Holmberg, Wit L. Wojtowicz (Eds.)

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THE POLISH SCHOOL SYSTEM

ISBN 91-7870-586-X
ISSN 0282-4957

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Phone 013-28 10 00

Avdelning, institution, fakultet
Division, department, faculty

Department of
Education and Psychology

ISBN:	91-7870-586-X
ISSN:	0282-4957
Rapportnr: Report no:	LiU-PEK-R-146
Upplagans storlek: Number of copies:	400 ex
Datum: Date:	January 1990

Projekt:
Project:

Titel:
Title: THE POLISH SCHOOL SYSTEM
Some Social and Historical Aspects

Författare:
Author: Carl Holmberg, Wit J. Wojtowicz (Eds)

Uppdragsgivare:
Commissioned by:

Dnr.:
Call no:

Rapporttyp:
Kind of report:

- ☐ Examensarbete/Final project
- ☐ Delrapport/Progress report
- ☐ Reserapport/Travel report
- ☐ Slutrapport/Final report
- ☒ Övrig rapport/Other kind of report

Rapportspråk:
Language:

- ☐ Svenska/Swedish
- ☒ Engelska/English
- ☒ German

Sammanfattning (högst 150 ord):
Abstract (150 words):

This book gives a description of the Polish school-system and presents current Educational Research at the University of Gdansk in Poland. The perspectives are mainly two. Aspects of the social context in which the schooling takes place and historical outlooks will be in focus.

Nyckelord (högst 8):
Keywords (8):

Polish Research, History of Education, Social Aspects of Education, Teacher Education

Bibliotekets anteckningar

Preface

This book is like every other book going to take you on a journey. In this case a journey through the Polish school-system and through some current Educational Research at the University of Gdansk in Poland. The perspectives are mainly two. On one hand, the book will bring to you some aspects of the social context in which the schooling takes place. On the other hand, it will give you historical outlooks thus introducing you to the field of Polish Educational History, where you naturally can find some of the explanations to the present day situation.
The journey will take off by introducing you to the different systems of educating young people and the ways of organizing their leisure-time. After that, seven chapters on socially related aspects and on didactic problems and suggestions as to their solutions give you deepened insight into the day-to-day life of the children in Poland. In Chapter 10 you will have an historical introduction to five centuries of Polish school-history and the following chapters will highlight some interesting historical problems in the development of the Polish school of today.
A short presentation of the authors will follow this introduction.

The point of departure for this piece of work is somewhat special. It emanates from two very different intentions: a wish to celebrate a sister university and one of its departments and an attempt to implement an aspect of Swedish educational policy.
Internationalization is an honoured word in the Swedish school-system and a specified goal for the work of students and employees at the universities and colleges. Fulfilment of that goal is almost always very rewarding. It broadens your perspectives in that it gives you knowledge of the world of problems in another country and of the solutions they have to the problems. Working with internationalization is thus to work from a status of more or less cultural ignorance towards a more enlightened position where you can draw upon experiences made outside your home country. The possibilities to gain insights into the scientific life of your discipline in a different culture gives you more than just knowledge within hitherto unknown areas. Most important it gives you a contrast to your own work.
Sometimes the concept transforms into an exchange programme with another university. This is the case between University of Gdansk and Linköping University and it has been that way for a little more than five years. One of the many fruits of that exchange is this book. The different articles have been presented at seminars and similar events when colleagues from departments of the School of Education have been visiting the Department of Education and Psychology in Linköping. As stated above, they represent a broad variety within the field of educational research and can give ideas for future cooperation between us.

Like the university in Linköping the one in Gdansk is quite young. It was founded in 1970. With this collection of essays about the Polish school-system we want to demonstrate the on-going cooperation between our two universities and the departments concerned and by returning the presented papers in printed form in an humble way salute the 20th anniversary of the University of Gdansk. Congratulations and our very best wishes for the future! May your university prosper and continue to contribute successfully to the future development of the Polish society!

Linköping January 1990.

Carl Holmberg

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BASIC AND HIGHER EDUCATION IN POLAND

Wit J. Wojtowicz

1 Introduction

Education systems in Poland are bound up inseparably with the social, economic, cultural and political life of the country.

Every child entering kindergarten at the age of five or six has, in principle, equal access to elementary, secondary, or vocational schools up to and including institutions of higher education. A system of adult education is also provided for those who are not able to obtain a formal education in their youth.

The educational system includes: pre-school upbringing, general and vocational schooling, higher studies and other forms of educational work. Nursery school attendance is not compulsory.

The organization and development of schools are based on the following principles: *no tuition fees; secular upbringing, uniformity in organization and curriculum; universal character of education; equal availability of schools of every type, to everybody, irrespective of social backgrund, nationality, sex and religion; possibility of furher education on completion of any kind of school.*

Certain principles form the basis of the entire school system:

- There is continuity of teaching on all levels of the system, and therefore it is practically impossibile to enter the secondary or higher level without completing the lower level.
- The organization of the system tries to secure an equal chance for admission to secondary and postsecondary levels.
- All types of schools, vocational or professional, must provide elements of general education enabling leavers to participate in cultural, societal and political activites.
- The admission to secondary, vocational, and higher education is in principle a guarantee of employment.
- Graduates from all schools of a given type have the same rights, and all diplomas of a given type are equal by law.

- Curricula are established by authorities to secure similarity, necessary knowledge and skills required in a given vocation or profession.
- It must be possible for graduates of any level to enroll in the next highest level up to high education.
- Educational planning in the whole system is based on a consideration of manpower needs.
- Education in the schools is based on principles of socialist ideology and is Marxist in outlook.

The basic principles determined constitute the guidelines and the development of the educational system in Poland after the second world war.

2. School Education

a) Nursery and Primary Schools

From 1932 to 1948/49 a 12 -year course of schooling was available.This was lowered in the academic year 1948/49 to 11 years. In 1961 the Law on the Development of Education proposed complete reorganisation of the school system including reform of the syllabuses and increase in the length of the course to 12 years.

The reorganisation was not fully implemented until 1967/68. In 1978 futher far-reaching reforms were intruduced mainly stemming from the report of the Committe of Experts on the State of Education No 3. It had been hoped to complete these reforms writhin 5 years. Further complementation has now been suspended.

Before 1948/49. Elementary/primary: 6 years compulsory education from age 7; in villages usually only the first 4 grades were available.

1948/49-61. Pre-school/kindergarten: optional for children aged 3-6. Elementary/primary: 7 years compulsory schooling from age 7. Secondary: 4 years education. *1961-78*. Pre-school/kindergarten: optional for children aged 3-7. Elementary/primary: 8 years compulsory schooling from age 7.

From the academic Year 1973/74 there was automatic promotion to the next grade during grades 1-4. Promotion in grades 5-8 was on the basis of class performance, homework and tests during the year. On completion of grade 8, pupils obtain a certificate of completion of elementary school which is necessary for admission to secondary education.

Under this system, grades 1-8 are referred to as the basic school. It offers a general curriculum, with Russian being introduced in the fifth year and English, German or French from the sixth year. The reorganisation of this period of schooling including the increase in number of grades (years) was completed by 1967/68.

b) Secondary Schools

The reforms for this sector under the Education Law of 1961 began in 1967/68 and were completed by 1970/71 when the twelfth year of schooling was introduced for all pupils. The 4-year secondary course could be taken at a general education lyceum, a secondary technical, secondary vocational or basic vocational school (for the latter 3 types of school, see below). The main aim of the general education lyceums was to prepare pupils for university studies.

Compulsory subjects throughout the 4-year course are Polish, Russian, English, French or German, history, mathematics, physics, technology, and physical education and social education; chemistry and geography are compulsory during the first 3 years and biology for the last 3.

The syllabus includes non-academic subjects, e.g. national defence, hygiene and astronomy. Optional subjects include a second West-European language or Latin.

In the fourth year a measure of specialization is introduced, allowing specialization in humanities, mathematics-physics, biology-chemistry, geography-economics, foreign languages, teaching and other professional areas.

On completion of the fourth year pupils took the examinations for the *Matura*, which were the only externally set examinations at school, being set at provincial level. Under a regulation passed in 1971 pupils were allowed to decide whether or not to take the examinations; those who did not, received a Certificate of Completion of the General Education Lyceum. This certificate does not entitle holders to apply for admission to higher studies.

To obtain the *Matura* of the general education lyceums pupils hand to pass a final written examination in mathematics and Polish, and an oral examination in 2 subjects chosen by the student from: foreign languages, social science, biology, physical and chemical sciences, technology, astronomy, philosophy, art and music. From 1973, pupils were able to undertake a project instead of one oral examination. Besides the examination marks, teachers' grandings for another 6 subjects are included on the certificate. Pupils may take the examination up to 4 years after completing high school, and may retake the full examination twice if they fail any part.

c) Technical Secondary Schools (1948-78)

On completion of the 7-year (until 1961) or 8-year primary course, pupils could proceed to a general education lyceum or to some form of technical secondary education; most attended a technical school.

Technical schools and vocational schools offered a 5-year course to all pupils who had completed primary school, and a 2- or 3-year course for pupils who had also completed general secondary education. All students took chemistry, mathematics, military training, physics, Polish, Russian, and social sciences (geography and history). On completion of the course pupils took the Matura examinations.

Basic vocational schools still exist. They are open to pupils who have completed elementary school and do not go on to a general education lyceum or a technical or vocational school. These schools offer 2- or 3-years training for agricultural or industrial trades. The schools are often attached to factories or state farms to enable the students to obtain practical experience. Some time is spent on civics, chemistry, mathematics, physics, Polish and Russian. On completion of the course students receive a Certificate of Completion of Basic Vocational School. They may then continue their education at a technical or vocational school, depending on the acquired grades, for a course lasting up to 3 years.

Olympiads are country-wide examinations open to all pupils. In each subject (mathematics, physics, chemistry, biology, Russian and Polish) there is a written and oral examination, taken at the same time as the examinations for the Matura. Winners of the Olympiads are entitled to university entrance in their winning subjects and will be able to go direct to university, bypassing the 2-year course at a 'Further School'.

d) The 1978 reforms

Since 1978. Pre-school/kindergarten: optional between 3 and 6; the last year of the 4-year course available is compulsory.

Basic school (i.e. elementary/primary and secondary):

Under the 1978 reforms, 10 years education is compulsory in addition to the 1 year at kindergarten. The 10-year basic school course is intended to cover the same ground as the previous 8-year elementary/primary/basic course and 4-years secondary course.

The course is divided into 2 cycles: grades 1-3 (initial phase), and grades 4-10 (systematic phase). During the initial phase pupils are taught reading, writing, elementary mathematics, physical education and manual skills; during the

systematic phase compulsory subjects are Polish, Polish history, biology, social development, and basic technology.

In addition pupils must take subjects from at least 1 optional group: languages, biological sciences, technology, mathematics, economics, and history and aesthetics. The degree of specialization is increased in the later years of the phase. The *Matura* examinations will be taken on completion of grade 10.

Graduates of the 10-years basic school course, who wish to proceed to higher education, go to a 'Further School' course, which offers 2-years courses within the student's intended speciality.

These schools are divided into the following subject areas: *physical sciences technology, medical sciences, biology and agriculture, social sciences and humanities and others.*

Basic-school leavers who have excelled during 2 years of military training or 2 years work experience may then sit the university entrance examination immediately.

Technical/secondary (since 1978). Under the new system pupils who complete the 2-year course at a Further School, where they take a vocationally-oriented specialization, may sit the university entrance examination. The vocational schools offer courses of between 6 months and 2,1/2 years, with the aim of training technicians and skilled craftsmen. There will also be a network of training centres providing 1-year courses to give basic-school leavers basic trade skills.

3. Further Education

Post-lyceum schools (1948-78) offered a 2-year course during which students specialize and which led to a diploma. Students had to hold the

Matura to be admitted to these schools although the schools are considered to be secondary in level. Courses are available in such subjects as librarianship and nursing.

4. Higher Education

Higher education in Poland was treated as the link of the school system. The organization of higher education in Poland was from the very first governed by the general principle of the educational policy, namely general accessibility and democratization of the entire school system.

Note should be made that there are different training levels within the higher school framework: higher vocational school, higher academic school, post-graduate studies and training of scientific workers (doctor's graduation studies).

By higher education we understand in Poland that which accepts responsibility for following five functions:

1) Socio-political, economic, and cultural needs;

2) Knowledge which is created and transmitted in universities and colleges in association with individual and social consciousness, attitudes, views, ideas, values, and aspirations;

3) Individual needs and expectations of academic staff members, the level of development of their personalities;

4) Specific characteristics of academic institutions and communities which create the specific conditions of an academic education;

5) Modern and humanistic educational concepts.

The foundation of higher school operation is the unity of science, teaching and education .

Admission to university and other courses of higher education is on the basis of the Matura and succes in a competitive entrance examination. The latter is marked on a points basis, with extra points being given to specific groups (e.g. children of peasants or workers). Students may not normally choose their university, but must apply to one covering their province or town; eceptionally gifted students (e.g. Olympiad winners) are allowed to choose. However, a student who has obtained a high enough standard in the entrance examination to indicate ability but still fails to obtain a place (or the local university does not offer a chosen course) may apply to a university other
than the local one.

Institutions of higher education tend to specialize more than British counterparts in a range of courses. Hence the universites *(Uniwersytet)* do not normally have departmens of engineering, applied science and architecture, as these subjects are taught by the technical universities (*Politechnika)* . The latter have the same status as the universities.

The universities sciences (applied aspects of the sciences are taught only at the technical universities), social science, languages and humanities. Apart from the universities and technical universities there are a number of academies and higher schools of particular specialization. Research and teaching are often

divorced, in that research is largely undertaken by the Polish Academy of Sciences.

Most institutions of higher education except the private Catholic University of Lublin and the Academy of Catholic Theology in Warsaw) are supervised by the Ministry of Science, Higher Education and Technology which lays down the syllabuses; the Ministry of Health supervises Medical Academies and the Ministry of Culture supervises institutions of Fine Arts etc.

The first qualification to be obtained is the Magisterium. From 1948-54 students spent 5 to 5 ,1/2 years studying towards this qualification. The time was divided into 2 cycles: 3 to 3,1/2 years training for a skilled job, followed by 2 years general schooling. During 1954-56 the course was shortened to 4 years. Since then the course has lasted 4 or 5 years. The first 2 years are now spent on generalized basic studies, and specialization occurs during the remaining 2-3 years.

The final semester is spent preparing a dissertation which is the result of a supervised project in the final year. In addition to the subjects related to a student's chosen topic of study, each student must take 5 or 6 subsidiary subjects, some of which are compulsory (e.g. a foreign language); military training used to be included here. Credits (i.e. signatures) are received for the courses attended.

A Diploma of Completion of Higher Studies and the title of specialist is obtained on completion of a course in a particular professional field: dental medicine - 5 years, law 4 years, medicine - 6 years, veterinary medicine - 5 years, engineering; technology, agriculture - 4,1/2 years.
Students must complete the course and graduate within the specified period.

In 1973/74 the duration of courses at the polytechnics/ technical universities was shortened from 5 to 4,1/2 years. A the same time more emphasis was laid on labolatory and other forms of practical training, and the variety of specializations drastically reduced. The aim was to provide students with a broader professional education.

A number of postgraduate courses are availabe, usually lasting 2 semesters, with the aim of updating the academic training of graduates who have been in employment for some time.

There are 2 types of doctoral degree:

Lower degree – Doktor (dr). This may be obtained after 3 years study from the level of the Magister and the presentation of a dissertation. A total of 7 years is the maximum allowed to obtain qualification.

Higher degree – Doktor habilitowany (dr hab.). This is conferred on the holder of a doctorate whose work (which is unsupervised) represents an original contribution to the development of a given scientific discipline. The research undertaken should be published. This qualification is necessary for any university teacher wishing to advance beyond the level of lecturer.

5. Teacher Education

a) Pre-school/kindergarten

Before 1973, teacher education was a 5-year post-primary course at a pedagogical lyceum.

Since 1973, it has been a course lasting 12 semesters (6 years) for pupils who have completed the 8-year course at an elementary school; or a course at a general education lyceum.

These courses are offered at study centres for pre-school teachers (WSP). Students from the former pedagogical lyceum could continue their studies at the next higher grade level following the grade level completed in the pedagogical lyceums at the time of their transformation into WSPs. Graduates of pedagogical lyceums after 1 year of teaching practice in pre-schools can complete the required additional studies through part-time, evening or correspondence courses and by passing the final diploma examination which is considered to be comparable to the Matura.

b) Elementary

Teachers for this level are now required to complete a 4-year course at the higher education level. The 5-year secondary pedagogical lyceum wihch used to train teachers for grades 1-4 were phased out by 1970 (i.e. the last students qualified in 1970), and the 2-year post-secondary teachers' schools (SNs) which still trained some elementary school teachers for grades 5-8 were completely phased out by 1975.

c) Secondary

Universities, higher schools of pedagogy (WSP) and the higher teachers schools (WSN) train secondary school teachers on a 4-5 year degree course.

In 1974/75 it was decided that the teaching profession should be graduate entry for all levels. By 1980 all teacher- training schools were phased out, and all courses now comprise 4 years university study from the level of the Matura and

lead to the qualification of *Magister pedagogiki* in a particular specialization. Teacher training for vocational schools, however, continues to be carried out in higher schools of engineering, economics, agriculture, etc., with education as a compulsory subject.

d) Conclusion

Polish higher education is facing many problems. The main one seems to be to make it pertinent to the social, economic and cultural life of the country and more effective in reaching its objectives. To this end, teaching methods and forms of study need reconsidering in order to enhance the appeal of higher education. Reforms and even structural change will probably be required in the duration of courses and in the access to study after a period of professional experience. Such changes were feasible while tertiary institutions enjoyed for some years an autonomy which promoted innovations, creativeness among academics and adaptability among administrators. In addition to such internal conditions, external factors - economic, social and political - would also have to be favourable to change. Otherwise a continued recession would bring about irreversible consequences. Only the development of higher education could prevent this threat.

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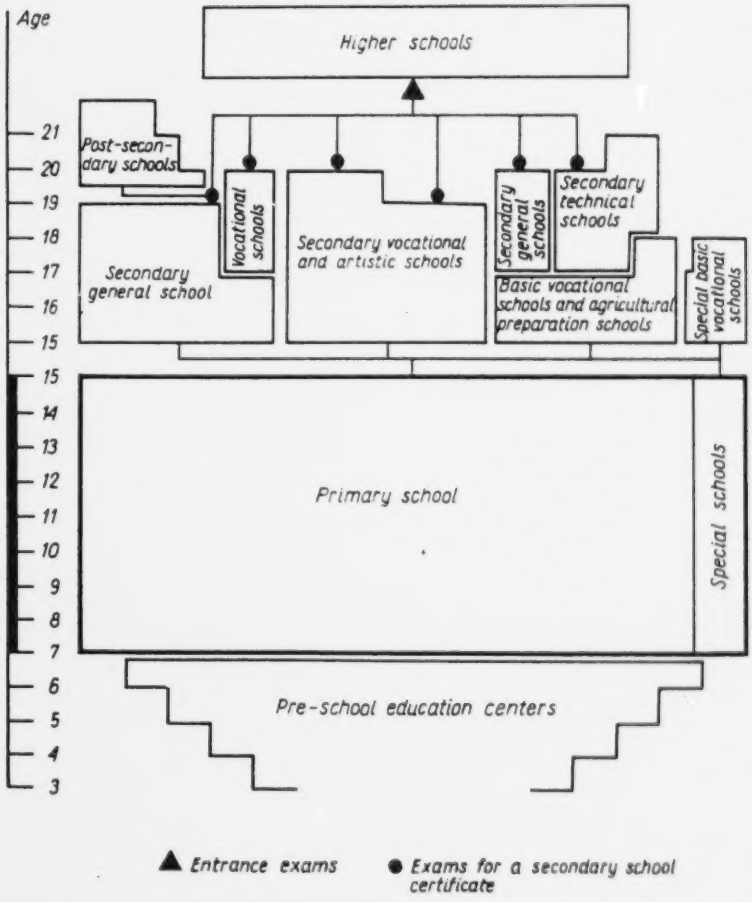
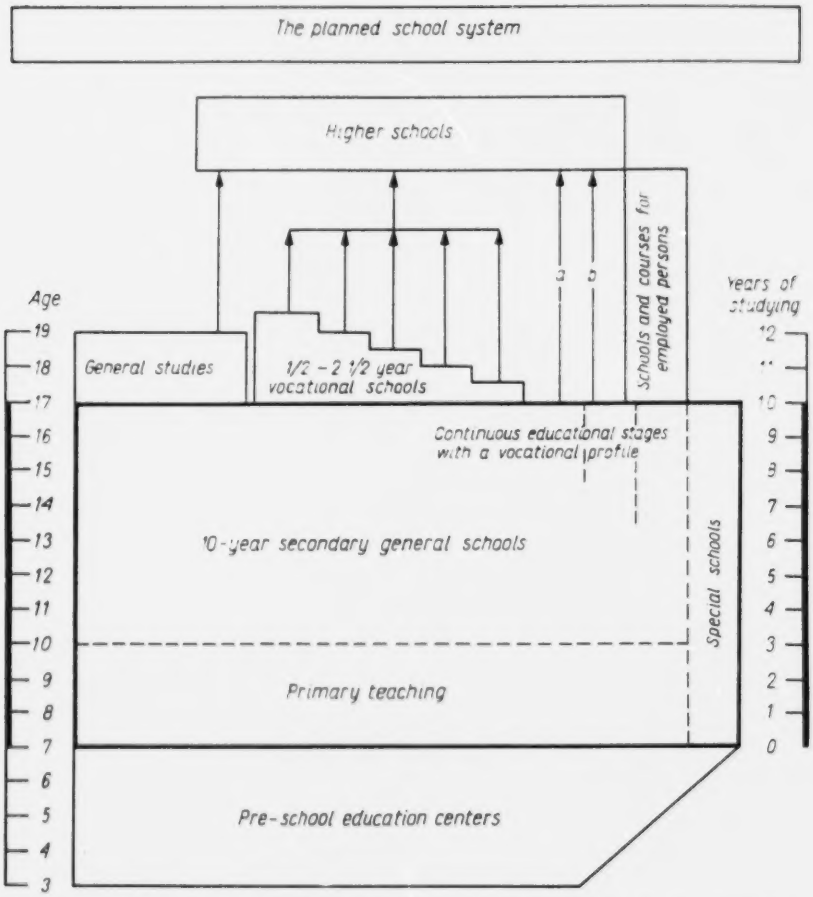


Source: Swiecki, Andrzej (Ed.). Education in Poland. Second edition revised and enlarged. Ministry of Education. Warszawa, 1974, p. 71.



a) Winners of contests in given subjects and competitions organized by the central organs

b) After at least 2 years of exemplary work or impeccably performed military service

Source: *Huszcz, Miroslaw & Rataj Marian. Education in Polish People's Republic. Wydawnictwo Szkolne i Pedagogiczne. Warszawa, 1979, p. 105.*

Centres of Higher Education in Poland in 1985
/according to the number of full-time students/

Universities and their branches
Technical higher schools
Agricultural academies
Academies of economics
Higher pedagogical schools
Medical academies
Higher artistic schools
Academies of physical education
Theological academies
Branches and filial departments

Source: *Kluczynski, Jan. Higher Education in Poland. UNESCO - CEPES. European Centre for Higher Education. Bucharest, 1987, p. 68.*

Das Schulsystem und Jugendfürsorge in Polen

Gerard Lubinski

Aus der ständig auspruchsvollern Aufgabe, aller Bürger zu Menschen der gegenwärtigen Epoche zu erziehen, ergeben sich auch hohe Anforderungen an das Bildungswesen und seine Einrichtungen. Es geht um ein elastisches Bildungssystem, das jenen Anforderungen gerecht wird, die sich aus der raschen Weiterentwicklung der Neuzeit ergeben. Das polnische Schulsystem umfasst unobligatorisch drei der Vorschulkinder - vom dritten bis zum fünften Lebensjahr und obligatorisch das sechste Lebensjahr - und die achtklassige Grundschule. Nach beendigung der Schulpflicht differenzieren sich die weiteren möglichen Bildungswege wie folgt:

- vierjährige allgemeinbildende Lyzeen;
- vier bis fünfjährige technische Oberschulen (Technikum);
- Zwei bis dreijährige Berufsgrundschulen zur Ausbildung der von Facharbeitern.

Für Kinder und Jugendliche mit Entwicklungsfehlern - körperlich oder geistig geschädigte (defektive), sozialgefährdete oder spätentwickelte - werden folgende Bildungsformen geschaffen:

1. Sonderschulen mit differenzierten Unterrichtsdauer und differenzierten Lehrpläne die entsprechend den vorhandenen Potenzen ihrer Schüler, den Erwerb einer allgemeinen und beruflichen Bildung gewähren.
2. Berufsgrundschulen auf der Grundlage der Klasse 6 bis 8 der allgemeinbildenden Schule, die Allgemeinbildung erweitern und für einige Berufe die Vorbereitung geben.
3. Berufslehrgänge und Arbeitsbrigaden für Jugendliche, die den Schulunterricht unterbrechen, weder Lernen noch arbeiten wollen, für Jugendliche Rechtsverletzer und andere.

Um alle diese Aufgaben lösen zu können, ist es auch notwendig, die Ausbildung aller Lehrer künftig über das Magisterstudium zu realisieren.

Das System der Jugendfürsorge bildete sich in Polen unter historisch komplizierten Bedingungen heraus. Nach dem zweiten Weltkrieg, nach der faschistischen Okkupation, bestand die heroische Leistung in diesem Bereich darin, dass Gesellschaft und Staat darangingen, die Verhältnisse revolutionär und damit auch die Lage der Jugend grundliegend zu ändern.

Dank der Leistung des Volkes und Staates wurde es möglich ein inhaltlich völlig neues System der Jugenfürsorge aufzubauen. Es sichert allen Kindern und Jugendlichen eine normale Entwicklung und hat wirksam geholfen, Rückstände aus der Vergangenheit zu überwinden und die aus den sozialen Unterschieden stammenden Benachteilungen zu beseitigen. Unter den verändeten

gesellschaftlichen Bedingungen entstand in Polen nicht nur ein vielseitiges System neuer Formen, sondern auch ein prinzipiell anderer gesellschaftlicher Sinn und Inhalt der Jugenfürsorge.

Die Rechtgrundsätze, die die Jugendfürsorge betreffen, wurden in Polen in einem Familien und Fürsorgekodex zusammengefasst. Darin werden besonders die Rolle und Aufgaben der Familie für die Fürsorge und Erziehung der Kinder hervorgehoben. Die Familie beruht auf gegenseitiger Hilfe und Unterstützung der Familienmitglieder untereinander sowie auf einer feste Verbindung der Familie mit der Gesellschaft. Einer der wichtigsten Grundsätze des polnischen Familienkodex lautet: "Das Wohl des Kindes ist verbunden mit dem Interesse der Gesellschaft". In Übereinstimmung mit diesem Grundsatz hat die Jugenfürsorgetätigkeit in Polen folgende Kennzeichen:

- Es ist eine allgemeine, allen Eltern und ihren Kinder helfende und sie unterstützende Tätigkeit;
- Es ist eine gezielte, prophylaktisch-gesundheitliche und eng mit der erzieherisch-bildenden Tätigkeit verbundene Einflussnahme auf Kind und Familie;
- Es ist eine kontinuierliche Hilfe und Unterstützung, die sich von der Geburt über die verschiedenen Altersstufen des Kindes und Jugentlichen bis hin zu seiner Volljährigkeit erstreckt und die mit den unterschiedlichsten Massnahmen der Fürsorge und Erziehung wirksam wird.

Um die Schädigung unserer Jugend in physischer, psychischer und gesellschaftlich-moralischer Hinsicht zu vermeiden, legt man in Polen ausserdentlich die Wert auf die prophylaktische Arbeit. Deshalb kommt es vor allen darauf an, die Probleme der Jugendfürsorge und Erziehung in das gesellschaftliche Bewusstsein zu rücken und die gesamtgesellschaftliche Verantiwortung für deren Sicherung immer stärker zu betonen und zu mobilisieren. Es geht uns darum, dass sich jeder Bürger für jedes Kind verantwortlich fühlt. Diese verantwortung für die Kindererziehung muss im Ort, im Wohngebiet und anderswo zum unterennbaren Bestandteil des Wirckens aller gesellschaftlichen Kräfte werden.

Eine gezielte prohylaktisch Arbeit soll weitgehend verhindern, dass das Kind aus seiner natürlichen Erziehnungsumgebung, aus der Familie, herausgenommen werden muss. Man ist sich bewusst, dass alle institutionellen Lösungen es vor allem vermögen die auswirkungen fehlerhafter Familienerziehung zu beseitigen - sie können aber kaum oder in nur geringem Masse dazu beitragen die eigentlichen Ursachen solcher Fehlentwicklung zu überwinden. Das Ziel allenstaatlichen und gesellschaftlichen Bemühungen ist es, allen Kindern und Jugendlichen opimale Bedingungen für ihre Persönlichkeitsentwicklung zu gewahrleisten. Deshalb ist die gesamte Fürsorgepolitik in Polen auf zwei Grundrichtungen aufgebaut:

- auf die Pflege und Erhalt der natürlichen Erziehungsumwelt des Kindes;
- und wenn das nicht möglich ist, auf der Schaffung eines zweckmässigen institutionellen Familienersatzes.

Im ersten Falle geht es darum, die gesellschaftliche Umwelt der Familie zu aktivieren, so auf die Familie und ihre Mitglieder einzuwirken, dass die Eltern ihrem Erziehungsauftrag gerecht werden können und dem Kinde die eigene Familie erhalten werden kann. Im zweiten Falle geht es darum, Ersatzlösungen zu finden. Das können Pflegefamilien, aber auch Kinderheime sein. In Polen haben die Kinderheime im Hinblick auf die optimale Wernehmung dieser Familie ersatzfunktion die grösste Anerkennung gefunden.

Die Fürsorge für Kinder und Jugendliche wird in Polen durch verschiedene staatliche Ressorts und gesellschaftliche Vereinigungen realisiert. Bereits am 12 Juni 1945 wurde durch den Ministerrat ein Beschluss gefasst, der die Aufgaben in Rahmen der Jugendfürsor getätigkeit wie folgt verteilt: Das Ministerium für Bildung und Erziehung ist in seinem Bereich für die Bildung und Erziehung alle Mädchen und Jungen vom 3 bis zum vollendeten 18 Lebensjahr verantwortlich. Es nimmt auch in der Jugendfürsorgepolitik die gesamte staatliche Verantwortung und Lenkung wahr. Alle anderen staatliche und gesellschaftlichen Tätigkeiten und Initiativen auf diesem Gebiet stehen unter seiner Kontrolle und Anleitung.

Zu den Aufgaben dieses Ministerium gehören vor allen drei grosse Bereiche:
- die Lenkung der Jugendfürsorgetätigkeit zur Sicherung der Interessen des Staates und der Gesellschaft;
- die Koordinierung dieser Tätigkeit und die Abstimmung der Aufgaben und der Verantwortung mit gesellschaftlichen Institutionen sowie die Sicherung des Inhalts der Arbeit in den verschiedenen gesellschaftlichen Bereichen der Jugendfürsorgepolitik;
- die lösung der Aufgaben, die mit der Schaffung von Erziehungsein–richtungen im Rahmen der Jugendfürsorge im Zusammenhang stehen.

Seine umfangreiche Aufgaben realisiert das Ministerium auf vielseitiger Art und Weise. Das geschieht durch Formen der Gesamt und Teilfürsorge. Man kann hier also feststellen das auf der einen Seite geht es um die Heruasnahme des Kindes aus der Familie und auf der anderen Seite um die Unterstützung der Eltern beim Verbleib des Kindes in der Familiengemeinschaft. Diese mannigfaltige Fürsorgetätigkeit bezieht sich neben der Familien auf die Erhöhung der Wirksamkeit der Schulen, der Wohngebiete und auch auf die Einbeziehung verschiedenartiger Fürsorge-Erziehungseinrichtungen.

Zu leitungsmässigen Lösung all dieser Aufgaben wurde im Ministerium für Volksbildung und Erziehung ein Department für Erziehung in Schule, Familie und Gesellschaft eingerichtet, in dem auch eine Abteilung für Kinder und Judendheime besteht.

In den Wojewodschaften gibt es das Kuratorium für Bildung und Erziehung. In diesen Kuratorien arbeiten Abteilungen, die sich speziell mit der Organisierung der Fürsorgetätigkeit sowie mit methodischen Fragen befassen.

Mit der Einschätzung der Fürsorge-Erziehungsbedürftigkeit beschäftigen sich:
- die Schulen, an denen es einen "Fürsorgelehrer" gibt der diese Augaben zusätzlich wahrnimmt, sowie
- die Gerichte; Familien und Minderjährige Gerichte.

Die letzten beschäftigen sich mit Familiengerechten Fragen im Zusammenhang mit der Einschränkung oder Entzug des erterlichen Erziehungsrechts sowie mit Fragen der Vormundschaft, Adoption. Diese Familien und Minderjährige-gerichte realisieren die strafrechtliche Verantwortlichkeit von Jugendlichen. An ihnen sind haupt und ehrenamtliche Kuratoren tätig: sie sind vergleichbar mit Jugendfürsorger in anderen Länder, die eine pädagogische oder eine juristische Ausbildung erhalten haben.

Schliesslich bestehen die Gemeinde, also auf der ortlichen Ebene, Kommissionen, die sich ebenfalls mit Fragen der Jugendfürsorge beschäftigen. Diese Kommissionen sind mit den Hausgemeinschaften verbunden.

Das Ministerium für Gesundheit und Sozialfürsorge organisiert und lenkt die Fürsorge und Gesundheitstätigkeit sowie die Erziehung in drei Grundbereichen:
- für alle Kinder bis zum dritten Lebensjahr;
- für Kinder und Jugentliche, die geistig oder körperlich schwer
- geschädigt sind;
- ferner hat es für alle Kinder und Jugendlichen die allgemeine Gesundheitserziehung, die Schulhygiene und ärztliche Betrenung zu sichern.

Das Ministerium für Justiz ist verantwortlich für die Sicherung der rechtlichen Interessen Minderjährigen und für die Schaffung der rechtlichen/ normativen/ Bestimmungen, die mit der Realisierung der Fürsorge und Erziehungsarbeit in Zusammenhang stehen. Ferner muss es die Bedingungen Schaffen, dass straffällig gewordene Jugendliche in speziellen Einrichtungen resozialisiert werden können. Ausserdem hat das Ministerium für Justiz dafür zu sorgen, dass bei den Familiengerichten Beratungsstellen Arbeiten. In diesen Einrichtungen sind Richter tätig, aber auch die schon genannten Kuratoren. Letztere arbeiten vor allen operativ und verschaffen sich einen unmittelbaren Eindruck vom Geschehen in der betreuten Familie. Die Gerichte organisieren auch in Zusammenhang mit dem Kuratorium die Durchführung von Sommerlagern für Jugendliche, die straffällig geworden sind.

Das Ministerium des Innern löst viele wichtige Jugendfürsorgeaufgaben durch die Organe der Miliz. Die wesentliche Aufgabe der Miliz ergibt sich in diesem Tätigkeitsbereich vor allem aus der propfylaktischen Arbeit. Zum anderen greift die Miliz dann ein, wenn es im Interesse gefährdeter Kinder notwendig ist, sofortige und unmittelbare Hilfe zu leisten. Um schnell wirksam werden zu können, hat die Miliz in grösseren Städten sogenannte Kinderzimmer für kurzfristige Betrenung Minderjähriger eingerichtet.

Neben dieser staatlichen Verantwortung im Bereich der Jugenfürsorge sind, wie schon erht auch gesellschaftliche Organisationen tätig.

Eine dieser Organizationen ist die Vereinigung der Kinderfreunds (TPD), die sich in langer Tradition durch ihr aktives Wirken besondere Verdienste erworben hat. Diese Gesellschaft hat einen grossen Anteil an der prophylaktischen Jugendfürsorgetätigkeit, aber auch an der institutionellen Lösung dieser Aufgaben. Die Vereinigung der Kinderfreunde verfügt über ein Netz Verschiedener Beratungsstellen, die über das ganze Land verteilt sind. So gibt es Beratungsstellen, die für die Probleme der Partner kinderloser Ehnzur Verfügung stehen. Es bestehen Erziehungsberatungsstellen für die Eltern, und es gibt ausserdem Beratungsstellen, die sich mit der Adoptionvermittlung und der pädagogischen Beratung von Pflegeeltern beschäftigen.

Aber auch die Frauenvereinigung in Polen hat Beratungsstellen die in Erziehung und Rechtsfragen Auskunft und Hilfe geben.

Der bisher vorgestellter Abriss der Hauptrichtungen und die Organisation der Jugendfürsorgetätigkeit in Polen soll nun ergänzt werden durch eine kurze Beschreibung der bei uns üblichen Formen dieser Tätigkeit.

1. Jugenfürsorgetätigkeit in der natürlichen Umwelt des Kindes

Die Hauptform der Fürsorgetätigkeit für sozialgefährdete Kinder besteht in der Gewährung von erzieherischer und materieller Hilfe für die Familien mit dem Ziel, das Kind in dieser seiner natürlichen Umwelt zu belassen. Es geht darum, die Eltern zu befähigen, die Erzeherische Funktion im Interesse des Kindes sowie in Übereinstimmung mit dem gesellschaftlichen Erziehungsziel warzunehmen. Man sieht in der Familie eine ausserordentlich wichtige Gemeinschaft, die wesentliche Grundlagen für die Persönlichkeitsentwicklung ihrer Mitgleder legt. Man betrachtet die Familie als kleinste Zelle, als Grundzelle der Gesellschaft, in der elementare Prozess der menschlichen Formung der Persönlichkeit des Kindes stattfindet, in der und über die sich der erste gesellschaftliche Kontakt für das Kind vollzieht.

Weil wir die Familie als erste, als natürliche Gemeinschaft ansehen, weil wir meinen, dass die Erziehungsfunktion der Familie unverzichtbar ist, gilt es als unsere Hauptsorge, in dieser Gesellschaft alle Bedingungen zu schaffen für eine gesellschaftliche richtige Erziehung und entwicklung des Kindes. Unter dieser Zielstellung haben sich in Polen folgende Formen der Hilfe entwickelt:

- Beratungsstellen für Mutter und Kind,
- Beratungsstellen zur Regelung des Geburtennachwachses und zur Schwangersverhütung,
- Elternuniversitäten, also Art Abendschulen, in den sich Eltern Rat und Hilfe holen können,

- Berufsberatungsstellen, die die berufliche Eignung der Kinder prüfen und auch die Eltern beraten,
- Psychologische Beratungsstellen für psychisch geschädigte und behinderte Kinder.

Um die Persönlichkeitsentwicklung des Kindes allseitig zu gewährleisten und eine soziale Position in der natürlichen Umwelt zu festigen. Ausserdem sind allen unseren Schulen und Kinderheimen Fürsorge-Komitees tätig. Das sin Gremien, die die Patenbeziehungen dieser Einrichtungen zu Produktionsbetrieben organisieren und auf diese Weise die Erziehungsarbeit eng verküpfen mit den Problemen der materiellen Produktion sowie mit dem Leben der Arbeiterklasse.

Zur Festigung der Position des Kinders in Familie und Schule heben wir vielfältige Formen der Ausunterrichtlichen Arbeit und Betreung geschaffen, so wird man i Polen zum Beispiel bemüht, ein Netz von Schulhorten aufzubauen und immer mehr zu erweitern. Es sind auch Kulturhäuser für Kinder und Jugendliche, Jugendpaläste und ähnliche Einrichtungen die als Formen der Fürsorge alle bemüht sind, auf die sinnvolle Gestaltung der Freizeit der Kinder und Jugendlichen Einfluss zu nahmen. In dieser Auserunterrichtlichen Fürsoglichen Tätigkeit wirken auch die Kinder und Jugendorganisationen.

Die natürliche, der eigenen Familie des Kindes sehr nahe kommen die die Pflegestellen. Diese Pflegefamilien (Ersatzfamilien) haben in Polen eine lange Tradition und erfahren hohe gesellschaftliche Wertschätzung. Mit den Pflegefamilien können zwei wichtige gesellschaftlich erzieherische Aufgaben gelöst werden:

- wir können Elternlosen Kindern gewissermassen natürliche Entwicklungsbedingungen biten, und
- wir können helfen, dass sich aus kinderlosen Ehen Familien entwickeln.

Zu einer breit gestalten Form der Fürsorgetätigkeit zählen wir die Sommer-Halbkolonien und die Kolonien (Kinder und Jugendlicheferienlager).

Als eine Form der staatlicher Erziehungshilfe für Familien muss man im polnischen Fürsorgesystem auch die Schulinternate verstehen. Mit der weiteren Entwicklung des polnischen Bildungswesens werden immer mehr Kinder in solchen Internaten untergebracht mit dem Ziel ihnen erzieherlische und materielle Hilfe zu geben.

2. Jugenfürsorgetätigkeit bei zeitweiliger oder endgültiger institutioneller Ersetzung der Familie

Von den vielgestaltigen Möglichkeiten des Familienersatzes, die man im polnischen Fürsorge-System kennen, soll besonders die folgenden genannt sein:

- Kinderzimmer der Miliz,
- Unterkunftstellen für Jugendliche,
- Beobachtungsheime,
- Kinderheime.

Die Kinderzimmer der Miliz sind Kinder und Jugenfürsorgeeinrichtungen mit der Aufgabe sofort notwendige Hilfe zu leisten, in denen die Familie dazu nicht in der Lage ist. Sie sind eine Art Aufbewahnungsstätten bis zu dem Zeitpunkt, zu dem klar ist, ob die Kinder den Eltern zurückgegeben oder in ein Heim eingewisen werden.

Die Unterkunftstellen für Jugendliche sind Fürsorge-Erziehungeinrichtungen, die den Gerichten für Minderjährigen (Familiengerichten) unterstellt sind. Hier werden Jugendliche untergebracht, die in Konflikt mit dem Strafrechtsnormen gekommen sind. Diese Unterkunftstellen haben einen Prawentions und einen Selektionscharakter. Sie sollen also weiteren Fehlhandlungen verbeugen und durch die Aufnahme bistimmter Jugendlicher zugleich sichern, dass die bisherige Umwelt keinen Gefahren mehr ausgesetzt ist. Insofern entspechen die Unterkunftstellen Untersuchungshaftanstalten. Die Jugendlichen halten sich hier nur zeitweilig auf, entweder bis zu gerichtlichen Verhandlung oder auch bis zu ihrer Einweisung in ein Erziehungsheim für verhaltensgesörte Jugendliche. Die nach dem Vorligen des Urteils erfolgen kann.

Die Beobachtungsheime haben für Kinder von drei bis achzehn Jahren diagnostische, selektierende und fürsorgeerzieherlische Funktion. Sie nehmen Kinder und Jugendliche auf die zeitweilig oder entgültig aus der eigenen Familie herausgenommen werden müssen. Diese Einrichtungen gehören zum Bereich der Volksbildung und sind den Wojewodschaften unterstellt.

Im polnischen Fürsorgesystem für Kinder und Jugendliche spielen die Beobachtungsheime eine Schlüsselrolle, weil sie im jeden Fall die folgenden Fragen beantworten müssen:

- Was soll mit dem Kind im Interesse der Förderung seiner Entwicklung geschehen?
- Welche Fürsorge-Formen soll und muss man anwenden, um die besten Ergebnisse zu erzielen? In welche Fürsorge - Erziehungseinrichtung sollte man das Kind geben?
- Welchen Weg soll man gehen, um den Erfolg der Umerziehung zu gewährsleisten, welche erzieherischen Methoden soll man anwenden?

Die diagnostische Funktion schliesst medizinische, psychologische und soziale, also umweltbezogene Untersuchungen ein. Der im Beobachtungsheim beginende Umerziehungsprozess hat zum Ziel, alle Nach- und Nebenwirkungen zu überwinden, die sich beim Kind als Folge der erzieherischen Mangelsituation in seiner bisherigen Umwelt zeigen. Das sind erfahrungsgemäss negative Wirkungen in leistungsmässiger verhaltungsmässiger und auch in gesundheitlicher Hinsicht.
Die erzieherische, auf die soziale Eingliederung gerichtete Funktion des Beobachtungsheimes kommt betont in der unterrichtsfreien Zeit zu Wirkung. Sie schliesst an die erste Phase der Umerziehung an und zielt darauf, die

Beziehungen des Kindes zur Gesellschaft zu normalisieren und das Kind in diesem Bestreben selbst aktiv tätig werden zu lassen.

Die Kinderheime sind im polnischen Bildungs- und Erziehungssystem die institutionelle Form der Gemeinschaftserziehung für Kinder und Jugendliche, die elternlos sind oder deren Eltern erzieherisch versagt haben. Diese Form kommt nur dann zur Anwendung, wenn alle anderen Möglichkeiten der erzieherischen Hilfe für die Familie nicht ausreichend sind. In der ersten Nachkriegszeit wurden in den Heimen vor allem Kinder erzogen, die ihre Eltern im faschistischen Krieg verloren hatten. Gegenwärtig leben in den Heimen Kinder besonders aus Gründen, die mit dem erzieherischen Versagen ihrer Eltern, mit der ungenügenden Wirksamkeit der Familienerziehung zusammenhängen. Damit haben die Kinderheim Heute vorwigend Probleme zu lösen die sich neu herausgebildet haben. Sie haben es mit einer Entscheidung zu tun, die wir als soziales Waisentum bezeichnen. Diese Veränderung in der Population der Heimkinder ist nicht ohne Auswirkung auf den Charakter der Arbeit in den Erziehungseinrichtungen geblieben. Neben der Bewältigung der normalen Anforderungen im Prozess der Bildung und Erziehung verhaltensauffälliger Kinder lösen.

Als weitere Einrichtungen kennen wir Heime für geistig behinderte und Einrichtungen für körperlich geschädigte Kinder. In dem polnischen Fürsorgesystem gibt es ferner Einrichtungen für komplex geschädigte. Also für geistig und verhaltungsgestörte Kinder. Ausserdem verfügen wir über Heime für verhaltungsgestörte, für schwererziehbare Kinder und Jugendliche, die nicht zugleich strafrechtlich in Erscheinung getreten sind. Es gibt auch ferner Sonderschulen im Bereich der klinisch-stationären Behandlung von Kindern. Darüber hinaus haben wir mit dem Erziehungsheim der Vereinigung der Kinderfreunde (TPD) in Heleno eine speziale Einrichtung neurotisch belastete Mädchen und Jungen aufnimmt.

Man kann im diesem Beitrag nur versuchen ein allgemeinen Überblick über die Entwicklung des polnischen Bildungs- und Fürsorgesystem zu geben. Ich habe das ohne Anspruch auf Vollständigkeit getan. Ich bin nicht umfassend auf das institutionelle system der Fürsorgepolitik und überhaupt nicht auf Grundsätze und Methoden der Arbeit in den Kinderheimen eingegangen. Auch die Inhalte der Aus- und Weiterbildung, Pädagogen und Fragen ihrer Vorbereitung auf diese Tätigkeit blieben unbehandelt. Ich habe schliesslich nicht informiert über die Theoretischen Grundlagen der Fürsorge-Tätigkeit in Polen, also über eine wissenschafliche Disziplin, die man bei uns mit "Fürsorge-Pädagogik" bezeichnet.

Ich hoffe dennoch dass es gelungen ist die Gesamtheit der Kinder und Jugenfürsorgetätigkeit in Polen vorzustellen.

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PROBLEMS AND DILEMMAS OF EARLY SCHOOLING

Marian Grochocinski

Post-war Poland considered education as a major aspect of social life. Still, the process of development of an appropriate system was frequently hindered. The phenomenon was due to various social and political perturbations, errors in economy planning. Since mid-seventies our overall economic situation had deteriorated, and a number of conceptions regulating the development of education have failed. As a result we can observe initial success followed by gradual disintegration of our educational system. During the first post-war period we managed to reestablish and broaden the variety range of school types. The quality of instruction was high so that our education met the demands of the country and reached European standards. However, with time harmful processes and phenomena affecting education have brought about discrepancies between the created schooling system which was meant to supply our extensively developing economy with trained staff, and the ever escalating and complicating demands of modern society, advancement of science and technology.

Initial success of our primary, secondary, and university education was considerable. Liquidation of mass illiteracy was carried out quickly and efficiently. Soon we developed a unified net of primary schools all sharing the same organisational scheme and curriculum. Next, vocational training schools were popularised, and the number of students in secondary schools offering general education increased. A major achievement of educational authorities of the time was inspiring the predominant part of our society to broaden their knowledge. Thus, Poland became a state of "A studying population". In the first post-war period we also managed to complete qualified educational staff without whom further cultural and social development of the country would have been impossible. Unfortunately, the above mentioned positive processes desisted or even took a contradictory course in the seventies. Changes within the educational system ceased to be beneficiary and the overall instructional level sank. The situation called for action. Hence, numerous educational researchers, activists, teachers embarked on search for the causes and cures for the malfunctioning system. Analyses and observations revealed various dilemmas and controversies. The present work, just as its title suggests, will concentrate exclusively on issues referring to early stages of schooling: the inadequacy of instruction as compared to the imposed program, the position and aims of preliminary education as seen against the background of the overall educational system in Poland. We shall begin our considerations with presenting the assumed role and tasks of the earliest grades of primary school. Afterwards we shall proceed to dilemmas and controversies connected with grasping the heart of the problem, and formulating propositions

of solving it. We should make it clear that the term "early schooling" applies to pupils aged seven to ten, thus attending grades one to three of primary school.

The presently accepted pattern of early primary school instruction stems from the so-called second discovery of the child - that is from observations proving that contemporary children tend to develop quicker and their capacity is greater than in previous times. In consequence school curriculum has been altered so that it might be more advanced than the development phase of the pupils.

Once the role of educational program was accepted to be that of a guideline the curriculum has been expanded to include subjects reflecting different fields of science. Courses have been systematised so as to group facts indispensable for comprehending the surrounding world, those which will form the basis for further studying, and at the same time enable a child to master the skill of using the word and number as tools for perceiving the reality. Besides, a child is to be offered an opportunity of expressing his personality through various kinds of activities, particularly in art and work. The school should also protect the child's health and facilitate its physical growth.

The school system should particularly enable proper realisation of aims emmodied in a number of the so-called functions, that is tutoring, allowing for diagnosing and prognosticating, compensating and amending, perceiving, instructing, and educating.

Kindergarten should fulfil the first three of those functions while early school curriculum ought to comprise all six of them. Tutoring is understood primarily as taking care of a child's health, its security, proper physical development, providing for recreation and appropriate sanitary conditions.

School can diagnose and prognosticate mainly when it allows for a comprehensive study of a child's personality, and hence, leads to establishing the most appropriate developmental strategy for each individual.

The compensating and amending function is closely connected with the previously mentioned one. We should be able to eliminate, alleviate, and compensate for such deviations as defects of sight, hearing, pronunciation, and others. The goals can be met in cooperation with a physician, psychologist, and family.

School instruction is understood as equipping children with an appropriate portion of facts and data through properly covered subject courses.

Perception is closely related to instruction. Here, the role of school is to develop principal mental processes of the pupils, help them acquire optimal learning strategies. The function also comprises such elementary tasks as forming and developing the ability to concentrate, to split attention in order to carry out

several tasks simultaneously, or to facilitate retaining facts in memory through combining them into logical sequences. Under the term "perceptional function" we also understand that school should care for developing habits, both intellectual and manual such as writing, reading, counting and doing figures, expressing oneself orally, and others.

The tutelary role of school is strictly related to the goals and tasks of initial school training. The notion refers to controlling the overall development of a child, and forming valuable moral and social beliefs and attitudes.

We assume that the unique character of early schooling results from interaction of the following aspects:

1. Primary grade education constitutes a modern and rich system of instruction, learning, tutoring, self-education, and child care.
2. A child is subjected to school tutoring in a period when its psyche still remains extremely flexible and is easily affected by any educational activity. The results of tutoring will depend on whether school takes into account all characteristics of the process of growth and development.
3. In the initial phase of primary schooling it is essential that children grasp elementary phenomena and facts about the outside world. We should supply them with crucial basic data common to different fields of cognition.
4. It is also important to develop in children such qualities as the ability to make observations, think, concentrate, memorise and picture things. A child must be helped with developing interests or the ability to organise work.
5. We consider it significant for a child to master such skills as reading comprehension which leads to formation of reading habits, and facilitates acquiring the skill of fluent oral and written expression.
6. It is vital to arrange for the possibility of carrying out practical experiments by children since the very day they enter school.
7. Equal importance is ascribed to efforts aiming at amending instances of various developmental distortions, thus stressing the educational and tutelary functions of school.
8. As far as educational and instructional contents of school curriculum is concerned it is particularly important to pay attention to its perceptive, skill-forming, and tutelary aspects.

Practical realisation of early school training goals should also aim at altering behavioural patterns of a child through appropriate employment of instruction - its methods and topics. Thus, educational or tutelary aspects of teaching become most crucial. Teaching methods and techniques should be selected not only in accordance with the logical sequence inherent in the nature of a subject, but the needs of the pupils as well. The requirement certainly adds to the complexity of a teacher's job while working with young children. It also constitutes one of the harder problems a school curriculum must cope with. Programs must be reduced to a general outline, as they are meant to suit a great variety of pupils, but teachers often find it difficult to define the topic of particular lessons. It is not

enough to be an expert in one's subject. What a teacher needs is knowledge of general didactic principles which may be acquired at specialised pedagogical courses, and the ability to understand the psyche of an individual pupil, which can in turn be developed studying psychology.

Theoretical pedagogy and psychology belong to those fields of science which are indispensable for a teacher of junior pupils to study. It is only on their basis that one can properly make use of one's specialised knowledge. However, we should like to stress that the process of modernising and perfecting methods of teaching should not mean total elimination of old forms and substituting them for new ones. The sense of modernisation lies in combining both all the already existing and newly devised methods, and applying them in accord with current achievements of pedagogy and psychology. Moreover, we should aim at widening our range of methods in order to make a proper selection which would serve a concrete purpose in given circumstances. It happens that a teacher of a given subject adopts a proper approach to a given issue typical for the early schooling period (e.g. respects methodical requirements applying to teaching figures by expanding the number range beyond ten, introducing mathematical formuli or other similar topics) and still the teaching-learning process organized by him does not satisfy the conditions of a pupil's intellectual development, or guarantee good results. This is due to the fact that he keeps merely to the methodology of this subject. Theory of teaching a given subject deals exclusively with the question of presenting topics or problems unique for the field.

The real life situation a teacher has to cope with, particularly with younger children, is more complicated and the demands are higher. The teacher has to take into account natural laws reflecting specific strategies of a pupils' learning in conditions of organized and purposeful group instruction. Full success awaits only those whose thorough theoretical knowledge is correlated with their ability to make use of it in their everyday work. This is a very broad and general definition of a teacher's qualifications. However, such vocational training will make a teacher operative only if he can:

1. a) isolate and formulate separate educational tasks stemming from the studied material b) employ suitable means to make his pupils realise the assumed aims,
2. reach a) factual and b) educational goals set for the lesson. Arousing pupils' interests and activity is of particular importance here,
3. adjust the organisational scheme of his lesson to the goal and tasks the hour has to meet,
4. acquire not only theoretical but also practical skill of manipulating a variety of teaching methods and techniques,
5. remain flexible enough to introduce instant changes in the construction of his lesson and the methods adopted in reaction to the demands of changing classroom situation.

Problems and dilemmas emerge when we set to isolate the symptoms and causes of hindrance or even regression in the functioning of the early school system. Dilemmas, in turn, give rise to controversies connected with finding ways of remedying the situation, taking steps which would modernise the system and enable its further proper functioning. However, the questions remain numerous and complicated. A closer inspection of a whole variety of negative factors allows for distinguishing several groups of problems which we shall shortly describe below.

For a number of reasons our schools suffer from constant shortage of staff. Many teachers are not properly qualified, and universities are still left with adopting negative selection of candidates for teacher training courses. School curricula are also far from flawless. Almost all professionals stress their encyclopaedic character, domination of concepts related to the past over facts applying to the present and future, lack of correlation between curricula and the ever changing social and cultural realities. Secondly, although the significance of the fact is viewed differently by different individuals, most teachers criticise so-called uniformity of programs. Curricula are also often considered over-intellectualised, that is favouring the development of mental processes at the expense of social, ethical, physical, aesthetical, or manual education. Many teachers see the curriculum of early primary school grades also excessively intellectualised, and point to the fact that its content is not correlated to a child's capability. Thus, kindergartens sometimes actually tend to function as primary schools, and the latter play the role of secondary schools. The controversies and dilemmas aroused by the situation have recently found an original expression medium. We can find them in enquiries addressed to the National Education Committee of Experts which was called into being by the Prime Minister in 1987. Here is an exemplary fragment of one: "Is it really necessary for a contemporary pupil to know everything about the fern, and nothing or almost nothing about space travelling".[1]

Out of all objections to the state of our junior grade education we should pay particular attention to those which reflect grave threat to the proper course of the educational and tutelary processes. It is pointed to the fact that the number, range and form of extracurricular activities is steadily being limited. Moreover, during regular classes teachers mostly avoid employing the so-called active and individualised instructory techniques known to be indispensable in developing unaided, innovatory, and alternative thinking in pupils. Teachers tend to favour the type of competence symbolised by the phrase "know that" and neglect that represented by "know how" or "know why".[2]

Other difficulties encountered by the early primary schooling system stem from professional incompetence of the teachers which is reflected in faulty construction of their lessons. Most current errors primarily include schematism, fixed organisational routine of classes, endless repetition of the same traditional methods employed. In general, critical remarks on early school education

emphasise lack of creative innovation among teachers, their reluctance to inspire conscious cooperation in pupils. Teachers do not encourage children to take an effort of an attempt to complete the tasks or accomplish the goals of the lesson.

A considerable number of practitioners dealing with the defects of early schooling point to the lack of an appropriately constructed didactic theory applying to that particular phase of school training. They view the fact as a major cause of inadequacies. Nowadays the drawback is stressed both in Poland and in other, even highly developed countries as well.

The lack of an appropriate pedagogical theory negatively affects the entire range of aspects of the educational work with children at the age in question. We can suppose that the above mentioned harmful facts and phenomena hindering proper functioning of the early school education system will remain untackled as long as we do not arrive at a properly constructed comprehensive theory of this field of didactics.

We have to face another problem particularly difficult to solve, that is shortage of modern and suitably equipped school buildings. Without up-to-date lodgings or modern technical base it is almost impossible to make up for the neglect, to say nothing of an attempt to modernise educational processes at the early school age. Further difficulties arise from lack of a general conception of what kind of accomodation base might enable setting the reparation and modernisation process in motion, as seen from the point of view of didactics. Furthermore, any actions should also take into account the answer to the unsolved question of how the process of reparation should be carried out, or what should characterise it. Here again we come across numerous dilemmas and controversies. However, despite all the uncertainties it is generally accepted that any prospective attempt to amend the situation can be prognosed to be characterised by certain tendencies. Among others, while organising the process of instruction we should gradually but consequently abandon the lecturing approach, and replace it with methods requiring deeper engagement on the part of the pupils. We should pay ever greater attention to various forms of individualising teaching. Furthermore, we should aim at such organisational patterns which would enable the pupil to work at his own tempo, and within limits he would define himself. Thus, school curricula should become more and more diverse so as to meet the capabilities, self-assessment, and ambitions of each pupil. We ought to make wider use of group work, instruction addressed to individual children, group discussions. The teacher should cease giving lectures, or controlling the process of acquiring knowledge. Instead he is expected to concentrate on planning, outlining the process of learning. He should differentiate curricula and studying aids according to individual needs of each pupil. Making such assumptions we consequently accept the fact that particularly in the early schooling period it is not the amount of knowledge acquired that is of major importance. On the contrary, it is the development of a child's personality, appropriate shaping and directing his development that counts.

Our conceptions concerning internal design of school buildings must also change. In order to provide favourable conditions for the above mentioned model of modernised teaching we have to abandon rigorous norms regulating the unalterable size and shape of classrooms, halls, workrooms, and the like. The buildings should consist of a minimum number of construction walls. Instead, most of them should be movable so as to enable changing the shape, size, and the use of particular school rooms. The tendency to adopt a more and more individualised approach to learning, as well as the increasing amount of unguided and self-dependent work on the part of the pupil will bring about further consequences. We shall witness a growing demand for a great number of small, well padded sound-proof rooms appropriate for small groups. The diminishing size of teams will naturally result from the fact that in the modernised curriculum model only such groups can guarantee proper conditions for desirable interactions between students and the teacher, as well as among pupils themselves.

It is understood that altering architectural designs of buildings must proceed simultaneously with training appropriately qualified staff who will know how to use creatively the modern technical and architectural base. In other words each strictly architectural proposition of accepting a particular school interior design should be accompanied by tests of their functionality as compared to the new scheme, and a survey of staff preparation for working in those conditions. Such an attitude could allow us to avoid situations we often find nowadays. Teachers frequently refrain from using technical equipment simply because they cannot operate it. Once purchased without any theoretical or practical justification hardware merely cramps school rooms.

We must admit that the question of teacher training is generally unsolved, and despite the ever more urgent necessity to find proper solutions, still remains controversial. Among a large variety of existing conceptions one seem to be gaining increasing support. According to that opinion the curriculum of teachers' courses should consequently combine acquisition of strictly professional skills with overall development of a teacher's personality, in other words we speak of general and vocational education synchronised within one system. Such a conception reflects conviction that we cannot consider a teacher's qualifications merely from the utilitarian or pragmatic point of view. Noone denies the crucial character or value of an individual's command of his subject. However, besides this specialised knowledge it is the skill of passing wisdom to others that counts. Equal importance should be attributed to the question whether the teacher offers any interpretation of his own words, how he eventually does it, whether he presents facts in the perspective of a broader outlook upon the world. Finally, a teacher must also evoke respect and trust in his pupils. All the above mentioned aspects of a good teacher's stance are inherent in the overall personality and attitude of an individual. Human qualities do not stem from a single limited factor like knowledge or skill.

Chances of creating an educational system open for shaping a complete human personality are found in the assumptions of the conception of general education, or the so-called cultural education. The idea is an attempt at arriving at a general orientation in education to formulate a complete program of educational activities. If put into practice the attitude may offer an opportunity to overcome the drawbacks of teaching practice such as presenting the pupils with fact oriented instruction where the teacher is far more concerned with covering the contents of school curriculum than in developing the child's personality.

We believe that the conception of cultural education, if understood in the way presented above, may significantly animate the search for valuable practical solutions applying to everyday work of a teacher at the primary school level. When put into practice the conception may also help in educating teachers who could satisfy the needs of young school children. Such instructors would be able to stimulate a child's learning and create such an atmosphere in class in which cultural values could play an essential role in the process of comprehensive development of a child, and instigate his activity in many fields.

Notes

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2 Ibid.

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EDUCATION AS A DIALOGUE WITHOUT ARBITER

Joanna Rutkowiak

The introduced paper is composed of several theses. In the first and the second thesis I make an attempt to find the justification of importance of dialouge in contemporary education, looking for arguments in the scale of individual human being and his relations to the global vision of the world as well as in the inter-personal relations. In my opinion the most important task is to display the role of the dialouge which is important and will be more and more vital in the future.

Dialouge as "a way of life" is not an alternative but the only chance of survival. Dialouge should be treated as a common human attitude elaborated during the education process. We should learn this attitude, but this is a long and difficult process when we have to train ourselves to learn the ability to listen to others, express our own ideas and to find the common levels within the contacts with people.

I Thesis

Dialouge and the place of man in a global vision of the world

Before we take under consideration the role which the dialogue plays in the education process we have to present some arguments which allow us to justify the answer to the question - why is the dialogue important?

We can divide the arguments in two groups, the first one, based on the Democryt's natural philosophy the secondbased on the Socratic's philosophy, which concerns man. Those two groups, and a third one which is a result of crossing the two, show us the macroscopic notion of the contemporary crisis.

Based on old and new experiences we are conscious that there are two ways to overcome the crisis. The first one- arbitral, of the doctrinal type, referring, from the psychological point of view, to the competition behaviours of people. And the second way- pluralistic, mediatory, referring to the cooperative behaviours. The second proposition, difficult but still full of hope, requires use of the dialouge.

I am convinced that we are able to learn to use the dialogue. Moreover we should do it in the process of education. Now "learning" has a very special character. Previously this term was only connected with the individuals- pupils at school. At present the whole humanity has to learn because the whole humanity has to seek

for the common opinions on its aims and the possibilities of harmonious cooperation. In this searching we should not neglect even those experiences in the history of the world which are embarassing. Only in this way can we avoid the danger of totalitarism.

The other justification of the universal dialouge is the fact that the plurality of beings and ideas – which are not always in full harmony – is one of the aspects of the development of culture and civilization. Very important is a permanent exchange of ideas to elaborate solutions and alternative activities, and in the field of education-anticipational learning. Its fundamental elements are based on responsibility, social interactions and thus they must take to the dialogue.

A special moral power is needed to put the dialogue into constant practice. I think it is the modern education that should contribute to the increasing of views of a mediative type of approach. Such type constituting a condition of possible cooperation.

The need of cooperation results from a feeling of responsibility for "today and tomorrow" represented by modern man. The point is: our time should not be the time that can kill something, but that can buid anything.

According to the values of the dialogue a question of its content is raised. As the fundamental value we can accept persistence and development. All other values respected and named by people in the past ages seem to decrease in respect to persistence and development because they refer to the extremel questions forcing us to reflect on humanity and the social dimension of profound existential problems like those of Hamlet. If "persistence" as a value is of an objective dimension than the corresponding subjective value is "responsibility". I understand it as faithfullness of man to his own existence which does not let him loose his own time.

The above mentioned way of thinking is creating new tasks for education. According to that system we have to raise the questions to the pupils which concern even the small, partial poblems of our everyday life and limited activity and join the elements of observation, description of the reality, explanation of it, valuation and preparation of the new programmes. But all those programmes should include the content of the great problems of humanity. We should realise the fact that we all are responsible for the thoughts, decisions and acts, the way we are fullfilling our duties and our contacts with other people. All those elements are creating the human's true reality- which we try to shape. What is important to notice is that man is not a spectator but co-author of his own and other people's experiences. This is the source of human's ability to cross his own borders.

II Thesis

The role of the dialouge in the process of education

It should be said that the content of teaching "discovered" by the pupil in a Socrates type of dialogue is á priori anticipated by the teacher and in this sense it is not very revealing and does not contribute to the pupil's self-dependence. The á priori anticipation of the content is seen in all kinds of questions directed to the pupil as derived from the characteristics of Socrates dialouge. Those questions have a character of provocation and investigation- like questions which disclose the pupil's opinion for searching faults in them. "Captious" questions constituting the instrument of irony, questions leading to a right way of understanding a certain problem, questions about a general definition as well as critical questions informing about the controversival points in the obtained answer. The enumerated questions directed to a pupil are assumed to lead him to a new knowledge but in fact they allow him to obtain the kind of knowledge that his teacher has reached, so it means a "second hand" knowledge.

It is questionable then whether these "investigations" are sufficient in the process of contemporary education which is now very often defined as a process of planning possibilities for liberation of potential of human abilities and the need for going beyond the provided education is very much stressed. Admittedly the obtained elements of knowledge by the pupil have only subjectively new information respected in general didactics but apart from that it is questionable whether in the contemporary dynamic world one may accept teaching that looks to secondary solutions whereas there are more and more urgent problems which require new answers. The education should prepare young people for all that.

The colloquial saying – in our complicated world "no one is wise" – seem to be an ever so deep truth about our reality. Thus there is lack of those who could teach us effectively how to cope "here and now" as well as "everywhere and tomorrow". Then the only solution seem to be switching universal searching for solutions manifested by means of strong and evident exposition of problems so that we all do not know and we all will search for the solutions.

This is however not compatible with pedagogical tradition marked with "genial" teacher and "stupid" pupil. But as I have written about it if the radical uncertainly today becomes the deepest and most everyday experience of man then it concerns teachers and pupils as well. The possibility of employing a significant lecture into the solution of difficult problems on behalf of young people can also be taken as doubtful. If we assume however that for coping with very complex and existential weight problems a micro-step forward is much more advantageous than remaining in the places of outdated truths and coquitive banals, then we can accept that and just their fresh point of view is particulary valuable because it posses the power of inspiration.

I want to stress again my thesis that the division into the initiated and uninitiated inquiry into the secrets of the world become obliterated today rapidly and it should influence the reflection on content obtained by the pupils in the process of education.

I obviously notice the significance of elementary information so important for creating really new solutions. But at the same time I wonder whether this way of thinking does not constrain us too much and whether we do not derive it from false educational tactics of the type: first the pupil will learn what the teacher has already learned and a bit later he will go beyond this information. It may lead to intellectual paralysis of the pupil who grows up being convinced that the right answers exist, but one must search for them. The truth about it, that there is no right answer and one must create it, sounds brutal but this is the truth and here lies the power of convincing.

This becomes the sign-post for creating authentically fresh educational strategies directed to continuous fertilization towards truth with renouncement from the false "discovery" or "exploring" because one can not explore and seek out effectively what is already given, something that exists in cover and at the moment we desire the truth which is not present.

The second type of critical analysis of dialouge of Socrates type I will conduct directing towards the problem of the pupils' and the teacher's position in the exchange. I think that the weak points here are appearances of subjectivity in the course of dialouge. I notice here a kind of falseness and hypocrisy and at least ambiguity. On one hand one stresses the active intellectual role of the pupil in his self-dependent coming to the truth and on the other hand decisive teacher guidance but hidden by the play of the teacher which in fact constitute only the appearances of partnership.

Through stressing the best known idioms used in the texts characteristics of Socrates dialogue I would like to draw the attention to the fact the it is interpreted just as a trick in which the teacher should be the leader which in term is the obvious constraint put on the subjective position of the pupil.

But the question which I consider to be the key for the problem is not so explicit if we approach the sources.

It is difficult to say whether the deepest interpretations on the Socrates dialogue conducted on the basis of the existing sources would give the explicit answer for the interesting question or whether the dialouge was with the arbiter or without it. The very possibility of noticing such an ambiguity constitute a sufficient departure point for its conversation.

Before I begin to do it I would like to draw attention to one of the aspects of the method, i.e. the ethical side of contact in respect to two persons using dialogue.

Dialogue with assumed and realized predominance of the teacher ruin the possible balance of participation of the two sides taking part in a dialogue and leads to one sided subordination. It ruins the pupils' activity and self-dependence, and destroys their subjectivity. It happens so when the teacher formulates the aims of education, when the investigated contents are anticipated by the teacher. Still another aspect is imposing a restriction on individualisation of education.

Through gathering the above arguments I desired to draw attention to ethical aspects of didactic situations of dialogue with the existing divergence between the declared respect for the personality of a pupil and the lack of respect for this personality. It aimes in the pupils dignity if we assume that dignity is connected with the active attitude. The teacher who accepts such an attitude treats the pupil as a partner and not as a consumer of information.

III Thesis

The role of the dialogue in contemporary education

The essence of the project "Dialogue without arbiter" is to move the pressure from the psychological point of view to the ontological point of view.

In the psychological approach we use as a basis for the division into "objects" and "subjects" a level of cognitive advance of both sides – teachers and pupils. As a result of this situation it is possible to notice psychological domination of those who "know more". Here we do not emphasize the role of the subject. There is a different situation in the ontological approach. In this situation problems of cognition have a greater impact as a result of a philosophical notion of existence. Teachers and pupils together look for the answer to the different questions. There is also the social aspect which is connected with vertical and horizontal relations among people, according to the current political structure in the country.

School is always dialectically joined with a particular social reality. And that is why it can be a place for the common discussion as well as a place for arbitral distribution of knowledge, which is always under control. It is obvious that only the first vision of school gives to a teacher a chance for the real "dialogue without arbiter". The essence of such a dialogue will be objective, reflecting a complicated reality and the man's place in it.

In my opinion, for the development of the education we have to shake the myth of the omniscious, genial teacher, because the existence of such an illusion has very bad influence on teachers and pupils. And so teachers are frustrated because they should know, but they do not know, which can happen very often as a result of the increasing number of problems in contemporary world. Teachers frustrations bring about fear and selfdefence behaviours which are directed toward

pupils. That is the reason for the pupils' and the teacher's alienation. Because of that the distance between teachers and pupils is growing. Mutual contracts are more and more formal and both sides are loosing their chance.
But the meeting is possible if both sides will show their uncertainty. Dialogue as a way of life will "open" pupils and teachers and gives them a chance of exchange, common reflection, creation of new synthesis and a serach for a common denominator for the different information and opinions.

A very important factor in such a dialogue is authenticity. The authentic teacher seems to be funny and naive for the non-authentic pupil. And how poor and unhappy a creature the authentic pupil is for the non-authentic teacher . If both sides are non-authentic we have an example of false game.

Very important is not to create the arbiter arbitrarity. In this way every participant of the dialogue can play such a role, every opinion has the same value and is treated equally. Everyone can have "the last word", but the "last word" for today, because tomorrow will bring new problems. Also important is to treat the dialogue as a process not as a fact, which is so common at school. Based on the teachers experiences I have noticed that dialogue is now only an episode in an educational process. Most often prepared knowledge is presented. Still the dialogue at school is an event, however it should be the style of pedagogy. This style should be used by all teachers in their every-day work. Permanent dialogue, dialogue as a process without final conclusion should replace dialogue as a finished act.

Conclusion

Finally I will gather the thoughts included in this paper:

- Firstly, the thoughts concern the justification of the role of dialogue in contemporary education. The justification refers to two types of situations: the situation of modern people and their place in the contemporary world which creates danger for their existance and the complex situations of the individuals.
- Secondly, the thoughts refer to the critical analysis of dialogue in education when it exists only as a pseudo-dialogue because of lack of equality of the sides taking part in the dialogue.
- Thirdly, the thoughts constitute a project of educational process of "dialogue without arbiter" as teachers' and pupils' way of life.

I will mention some of them as topics for discussion:
- can education be understood as a dialogue?
- can educational dialogue be understood as a dialogue without arbiter?
- how can teachers and pupils learn this kind of dialogue?
- what is the position of educational dialogue as against other types of social dialogues?

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Zu Untersuchungen über das Funktionieren der Selbstverwaltung an Sonderschulen

Elzbieta Garlej-Drzewiecka

Aus dem dynamischen Verständnis der geistigen Behinderung folgt, daß immer Möglichkeiten der Entwicklung von geistig Behinderten bestehen. In der Fachliteratur wird solcher Standpunkt vertreten u.a. von: M. Grzegorzewska, G. Dybwad, J. Doroszewska, K. Kirejczyk, H. Borzyszkowska sowie auch weiteren Autoren.

Von der oben getroffenen Feststellung ausgehend, versuchte ich Antworten auf die Frage zu finden: Welche Rolle kann eine Schüler-Selbstverwaltung im Sozialisierungsprozeß von im leichten Grade geistig behinderten Kindern (Intelligenzfaktor nach Wechsler 55-69, nach der Skala Terman-Merrill 52-67) spielen?

Die Untersuchungen zielten auf die Erschließung von Verbindungen, die auftreten zwischen Organisierung und Funktionieren einer Selbstverwaltung und behinderten Schülern in den Klassen V bis VIII in einer achtklassigen Sonder-Grundschule. Darüber hinaus sollten konkrete Arten und Wege zur Erhöhung der Effektivität des Revalidierungsprozesses (= Rehabilisierungsprozeß) aufgezeigt werden.

Die Selbstverwaltung, in Abgrenzung vom Begriff "Selsbstverwalten", behandelte ich, im Sinne der Konzeption nach A. Kaminski, als Einrichtung (Organisation) und auch als Erziehungsmethode. Die Tätigkeit der Selbstverwaltung, die ständig ihre Arbeit verbesserte, hatte experimentellen Charakter.

Eine unabhängig veränderliche Größe war die Erarbeitung eines Projektes zum Funktionieren der Selbstverwaltung im Verlauf eines Schuljahres, im Einklang mit den Regeln für organisierte Tätigkeiten, die in den Theorien zu Organisation und Verwaltung formuliert sind.

Die Tätigkeit der Selbstverwaltung umfaßte drei Bereiche:

1. Vorbereitung zum Entstehen und Wirken einer Schul-Selbstverwaltung
2. Organisierung von Schul-Apellen unter dem Aspekt des gegenseitigen Kommunizierens (Informationsumlauf)

3. Organisierung von Selbstbedienungs- und gesellschaftlich-nützlichen Arbeiten, die die Aktivität und Initiative der gesamten Schülerschaft wecken.

Richtwert der Sozialisierung waren sowohl qualitative als auch quantitative Veränderungen in der Schülerpersönlichkeit, die im Bereich eingeschätzt wurden:

1. Grad der Aktivität von Gruppen und Einzelnem sowie Entwicklungsveränderungen dieser Aktivität (nach der Konzeption von M. Tyszkowa),

2. Veränderungen im System der sozialen Beziehungen in den Schulklassen,

3. Richtwert für den Fortschritt des Sozialisierungsprozesses.

In der Grundhypothese wurde vorausgesetzt; daß:

H_0 - je mehr die Organisation der Selbstverwaltungs-Tätigkeit dem Optimum angenähert ist, umso höher ist der Sozialisierungsgrad des geistig leicht behinderten Kindes.

Die detaillierten Hypothesen wurden folgendermaßen formuliert:

H_1 - je besser der Vorbereitungszeitraum für die Schaffung und Wirkung der Selbstverwaltung genutzt wird, umso besser funktioniert die schon gegründete Selbstverwaltung,

H_2 - je mehr die Organisation von Schulapellen als Kommunizierungsform dem Optimum angenähert ist und die Teilnahme der Schüler aktiv ist, umso höher und qualitätsmäßig anders ist der Aktivitätsgrad von Gruppen und Einzelnen, günstiger die Veränderungen im System der sozialen Beziehungen in den Schulklassen sowie höher der Richtwert für den Fortschritt des Sozialisierungsprozesses,

H_3 - je mehr die Organisation der Selbstbedienungsarbeiten und der sozial-Nützlichen Tätigkeiten, initiiert und verwirklicht durch die Selbstverwaltung, dem Optimum angenähert ist, umso höher und qualitätsmäßig anders ist der Aktivitätsgrad von Gruppen und Einzelnen, günstiger die Veränderungen im System der sozialen Beziehungen in den Schulklassen sowie höher der Richtwert für den Fortschritt des Sozialisierungsprozesses.

Zur Sammlung empirischen Materials sowie zur Überprüfung der Hypothesen kamen verschiedenartige Methoden und Untersuchungstechniken zum Einsatz, und damit eine Einseitigkeit einer dieser angewandten Methoden zu vermeiden.

Hauptquelle für die Informationen war die Beobachtungsmethode im Verlauf einer langzeitlichen Teilnahme (2 Jahre).
Darüber hinaus kamen zur Anwendung:

1. Soziometrik-Technik nach J.L. Moreno,
2. "Karte zur Messung des Fortschritts des kindlichen Sozialisierungsprozesses" K.M.B. Bridges (Modifizierung durch J. Konopnicki),
3. Fragebogen zur Einschätzung der Schüler-Aktivität (Eigenerarbeitung),
4. Analyse der Dokumentation
5. Befragung

Das zusammengetragene Material wurde einer qualitätsmäßigen und mengenmäßigen Analyse unterzogen. Die Ergebnisse sind sehr allgemein dargestellt und mit bedeutenden Kürzungen.

Eine Einschätzung der Aktivitäten erwies, daß der Anteil der Untersuchten an der Tätigkeit der Selbstverwaltungen zu entwicklungsbedingten Änderungen dieser Aktivitäten führte:

1. es erfolgte eine fortschreitende Ordnung der Aktivitäten – Übergang von Formen der chaotischen Aktivität zur gerichteten,
2. Schüleraktivität war differenziert, organisiert sowie es bestand die Möglichkeit, neue Arten zu unterscheiden,
3. es entstanden komplexe Formen von Aktivitäten (Tätigkeit, Aktivität),
4. es erfolgte eine Formung und Verwandlung innerer Regulierungsmechanismen der Aktivität.

Eine günstige Veränderung erfahren die gewünschten Verhaltensweisen und das Wissen der Schüler, erreicht in der Tätigkeit, erweiterte sich. Dieses Wissen betraf den Wert der Arbeit, Solidarität in der Gruppe, Initiative sowie Selbständigkeit bei der Ausführung von Tätigkeiten und Aufgaben. In der Tätigkeit veränderte sich das Wertsystem, wurde Selbständigkeit und Initiative ausgelöst, was eine Veränderung im Verhältnis zu sich selbst und zur Gruppe nach sich zog.

Abschlußuntersuchungen bestätigen einen statistisch wesentlichen Anstieg des Aktivitätsgrades der Schüler. Die Einschätzung der sozialen Beziehungen in den Klassen erwies statistisch wesentlichen Anstieg des Richtwertes der positiven Expansivität für drei positive Kriterien:
- Abfall des Indexes negativer Expansivität,
- Anstieg des Indexes für den Zusammenhalt der Klassen,
- Anstieg des Indexes für die Integration der Klassen.

Eine geführte Beurteilung des Fortschrittes des Sozialisierungsprozesses hat erwiesen, daß in allen Klassen eine Progressivität dieses komplexen Prozesses zu beobachten war.

Die Analyse der Angaben aus den Beobachtungen ließ Schlußfolgerungen auf eine qualitätsmäßige Veränderung in der Persönlichkeit der Untersuchten zu.

Zahlreiche formulierte Schlußfolgerungen können folgendermaßen zusammengefaßt werden:

1. Die Schüler-Selbstverwaltung ist ein Erziehungsmittel sowie ein Wirkungsgebiet auch im Bezug auf ein geistig leicht behindertes Kind und hat günstigen Einfluß auf die Effekte des Sozialisierungsprozesses;

2. Die Entwicklung der Selbstverwaltung als Schul-Organisation sollte natürlich nach den Regeln einer organisierten Tätigkeit verlaufen , und die Konzeption der Realisierung von Selbstverwaltungen sollte verscheidenartig sein;

3. Der Tätigkeit der Selbstverwaltung sollte ein Vorbereitungszeitraum vorausgehen, der gestützt ist auf demokratische Wahlen, auf festgelegte Kommunizierungsarten, auf rationaler aber auch elastischer Planung der Arbeit und Modifizierung des Verhaltens eines geistig behinderten Kindes;

4. Schulapelle sind zum Kommunizierungsmittel innerhalb und außerhalb der Schule zu gestalten, verschiedene Formen der Informationsübertragung sind zu gewährleisten. Über zahlreiche Interaktionen der Schüler werden die Apelle zu einer neuen sozialen Rolle; über Bindungen erfolgt eine Gestaltung der öffentlichen Meinung, Bereicherung der Informationen über die Welt und Auslösung emotioneller Erlebnisse tragen die Apelle als Wirkungsbereich der Selbstverwaltung zur sozialen Integration der Schülerschaft bei;

5. In den sozial-nützlichen Arbeiten sind durch zahlreiche und breite Interaktionen Bindungen (Integrationen) zur Umgebung normaler Menchen zu schaffen, zweiseitige Kontakte mit verschiedenen Institutionen anzuknüpfen, die Sorgeeinrichtungen sind zu aktivieren, wodurch eine soziale Revalidierung (Rehabilitierung) geistig behinderter Kinder erfolgt.

Die Idee der Selbstverwaltung bestätigt sich auch im Bezug zum geistig leichtbehinderten Kind, was A. Ferrière schon festgestellt hat. Solch ein Kind ist fähig zur aktiven Teilnahme an der Tätigkeit der Selbstverwaltung und entsprechend stimuliert kann es Selbständigkeit und Initiative im Rahmen seiner Möglichkeiten zeigen.

Schüler einer Sonderschule sind als subjektive Persönlichkeiten zu behandeln und in der Arbeit des Lehrer-Erziehers ist eine entsprechende Zeit für die Tätigkeit der Selbstverwaltung vorzusehen.

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CONFLICTS AMONG RETARDED CHILDREN

Roza Pawlowska

The aims of the elementary school for retarded children are realized through pedagogical activity of a therapeutic and rehabilitating character. Because of the differences in the degree and character of retardation, the process of rehabilitation varies, but it should always be continued to the maximum level within the individual psychological capacity of the child.

Various conflicts and antagonisms can be observed in every community. They influence people's psyche, making their lives difficult.

During my work with retarded pupils I noticed that many of them easily got into conflict with their friends, and some of them regularly stirred up those conflicts. Teachers did not always notice and resolve them. I was convinced about it by my friends' answers in questionnaires referring to conflicts among pupils of form VII of the special school. Most of them noticed only one kind of conflict, and none of them undertook any educational action except individual talks with the pupils.

In my opinion, many of them may have ignored disagreements among pupils because they underestimated and did not understand the importance of the problem. Conducting research, I found almost no adequate pedagogical literature dealing with conflicts among retarded children. Those conflicts, felt everyday by management and administration, are a source of failure for many pupils, or even tragedy, as for instance suicide.

The main problem I wanted to research was the following: what are the causes of conflicts among pupils of form VII in the school for retarded children.

In order to answer this question I had to get acquainted with the family and school environment of the studied pupils as well as the degree of their retardation and health conditions. I looked for causes in the family home and, therefore, I analysed the home atmosphere, type of parental upbringing, and tried to find out what position the pupil had in the family.

While analyzing the school environment, I observed pupils in the classroom, interpreting their behaviour in relation to their friends and teachers. I also wanted to observe the situations that give rise to conflict. It was equally important to get acquainted with the pupil himself, namely, his physical, mental and social development as well as this degree of retardation. Moreover, I was interested in the frequency of arising conflicts, and in looking for and applying in practice such methods that would prevent their eruption. I assumed that every child, especially a handicapped one, is different, and, therefore, the choice of

efficacious methods demanded their consideration and adaptation to the pupil's individual features on my part.

Already at the beginning of my research, observation of the behaviour and reactions of pupils stirring up and getting in conflict allowed me to put forward a hypothesis that frequent meetings with parents, fuelling their ambition and faith in their ability, eliminating speech defects help decrease the number of conflicts.

Methods of research

At the beginning of my investigation I assumed that in pedagogical research it is very difficult to select such a set of methods which would guarantee a comprehensive and profound study of the researched problems, and therefore I treat the result of my research as an approximation.

The main method was direct observation of the pupil. By analyzing his behaviour I was able to reach his emotional sphere and conclude what the observed pupil feels.

Pupil observation often changed into observation of the whole class, as I was of the opinion that in order to observe an individual well, one ought to observe the group as well, to be able to define the existing conflicts and social interactions. Observation was conducted in the classroom, sportsfield and corridor during breaks.

The second method I decided on was environmental inquiry, which I consider the basic method applied in psychological and pedagogical research, mainly with reference to facts with wide social conditioning.

I applied the inquiry as a directed conversation during parents-teachers meetings, during which I tried to steer the conversation in such a way as to be able to find out what the home conditions of those families were. I also used questionnaires, but that method was not easy. I was not always able to obtain frank answers from parents. I also had problems with establishing direct contact with some parents, as they often did shift-work, and some of them even left home on purpose. By getting to know the pupil's environment, I wanted to explain some peculiar forms of behaviour, determine the causes and ways of arising of many harmful habits, understand the pupil's specific attitude toward surrounding reality.

While conducting the inquiry I concentrated on such aspects as: the jobs of the mother and father, their education, the number of children in the family, the number of children the parents have to provide for, the family's material conditions, cultural needs, housing conditions, educational atmosphere in the family.

The inquiry conducted in the home constituted an illustration of the cultural level, informed about the adults' responsibility for the children's living conditions and about personal relations between family members.

Moreover, I conducted interviews with the class tutor, physician and psychologist; I analysed school documentation, the psychologist's opinion, and pupils' health records.

In my research I made use of sociometric methods, thanks to which I was able to establish the pupil's rank in class and to find out how ties of friendship are created.

Causes of conflicts

My research demonstrated that the most important cause of behaviour disorders of the examined pupils were educational errors committed in relation to children more difficult to manage. Not being able to understand the nature of the problems, most parents treated those children too strictly. The pupils, surrounded by an atmosphere of distance and strictness, brought up in an autocratic way, were not able to empathize with others and understand their motives. They were rather egoistic in their attitudes. Four pupils, forced into a role of submission, sometimes manifested aggression toward other pupils at school. They found compensation in relieving their feelings by aggressive behaviour toward physically weaker pupils. Naturally, this was not the rule.

In six families the atmosphere at home was strict and corporal punishment was inflicted; in fourteen it was strict without corporal punishment. Not a single family ensured the right atmosphere for the child.

During individual conversations with the pupils, when I asked whether the home atmosphere presented by one of the parents is percieved by the pupils in the same way, I obtained contradictory answers. Two pupils said that their parents punished them for bad behaviour, bad marks and bad deeds; rewarding, however, was out of proportion to the punishment. As far as corporal punishment was concerned, sixteen pupils stated that most often and the most severe punishment was meted out by fathers. The atmosphere, in which the observed pupils who created educational problems lived, was very unfavourable to them.

Another set of causes, lying in the family, were pupils' emotional disorders as a result of unfulfilment of the children's needs of father's alcoholism. Four boys, whose family did not ensure them adequate food, clothing and rest (they were forced to work in the afternoons), often came to school hungry and incompletely dressed. I was able to state that sometimes those pupils took over such attitudes and values as were represented by their parents. Rejection as well as other defeats connected with various needs that could only be fulfilled by the parents created

not only emotional frigidity. The defeats caused by parents, which blocked the fulfilment of the pupils' needs, created many unfavourable emotional states, such as: anger, wish to destroy and hurt others. Being afraid of their parents, the pupils gave vent to their anger with their friends. Rejected and unloved by their parents, they became aggressive.

Among many factors influencing home atmosphere, and indirectly the pupils, the first one was alcoholism, which reflected a wide scale of symptoms: family's low moral and cultural standards, overcrowded rooms, bad sanitary conditions, and lack of space to work. Another, in my opinion, very important cause lying in the environment was lack of ties with the group and bad housing conditions of the school. The pupils most difficult to manage that I observed came to the special school from various schools and to different forms (five pupils came to fifth form and two to form six). In these classes comradeship was not established yet, which was proved by sociometric research.

The questions:
- who would you like to share the desk with?
- who is the best pupil in class?
- who is your best friend at school?

were answered as follows: 90% said that they would like to have the desk to themselves, 10% with those they already share it with, 10% had no friends either in class or at school, 30% chose those ringleaders who most often stirred up or got into conflicts, 28% voted for the best pupil in class, 2% did not answer the questions.

In my opinion, the school building, old with dark classrooms, narrow and dark corridors, with a badly equipped gymnasium, lack of a well-organized day-room and refectory and a place for extra curricular activities, to a large degree contributed, although indirectly, to the intensity of conflict occurrence.

The next set of causes lie, I think, in the pupil himself. Observing pupils and analysing school documentation, I can state that four pupils (out of the twenty observed) most often causing problems had speech defects. Psychological examination carried out in the class showed that not only the results of verbal and non-verbal intelligence tests proved poor development of vocabulary, but also my own observations revealed the problems those pupils had with verbal expression and comprehension of speech.

Observation of those four cases made me surmise that speech defects connected with mental retardation influenced this social inadequacy, reflected in conflicts with the environment.

Excessive excitability, impulsiveness and aggressiveness were the striking features of the observed pupils. After home inquiries, interviews and

observation of parents and children, I can state that all the over-excitable and rebellious pupils had parents who were over-excitable and aggressive.

Summing up, I would like to mention the following facts once again:

1. Most of the causes of conflicts among the observed pupils lay in family environment,
2. those pupils often met with failure at school, which was due to:
   - bad educational atmosphere at school
   - lack of adequate material and living conditions at home.
3. the intensity of conflict occurrence at school was highly influenced by inability to discover the pupil's early forms of behaviour disorders by the school.

Symptoms of conflicts and their frequency

Because the pupils of the class I investigated often caused or got into conflict and their symptoms seemed characteristic of their environment, I deemed it necessary to present the problem briefly. By the concept "symptom of conflict" I understand the temporary form of external manifestation of disorder caused by a situation aggravating for the pupil, and by "frequency" - the extent of occurrence of such disorders. I noticed that the conflicts among the studied pupils were manifested most often in form of physical or verbal aggression. Such behaviour took the form of attack against particular pupils.

Aggressive behaviour appeared in the form of spitting, knocking over, roughing up or hitting, while destructive behaviour was in the form of destroying a notebook or book of another pupil, tearing it up, or throwing different objects at him, such as a school satchel, shoes, rubber, hat, etc. In my opinion, these symptoms constituted compensation for some real or apparent failures, display of the feeling of wrong or animosity, which were born in the pupil's psyche as a result of faulty educational moves of the environment.

While observing the pupils I made a division of symptoms of conflicts, which are presented in the table below:

Symptoms of conflicts

Physical agresssion	Verbal aggression
roughing up (19 cases)	telling on others (5 cases)
hitting (20 cases)	toadying (2 cases)
group tormenting of a physically	calling others bad names (2 cases)
weaker pupil (2 cases)	arguments (50 cases)
rows with blows (100 cases)	nasty quarrels (100 cases)

As the table shows, the most frequent symptoms of conflicts were rows with blows, nasty quarrels and arguments. Besides being the most frequent, rows with blows and nasty quarrels constituted the most far-gone symptoms. Rows with blows very seldom started with blows. Most often the pupils first started an argument, which turned into a nasty quarrel, and finally took the form of a row with actual blows.

The characteristic feature of that group of family environments, in which conflicts took on such an acute form, was the fact that in most cases there existed similar or identical conflicts between the parents of those pupils. I was informed about that often by the quarrelling couples themselves, by the pupils after another row at home, or by neighbours with whom I talked during environmental inquiries. The arguments consisted in a sharp exchange of opinions usually resulting from different points of view of the conflicting parties.

According to my research, most conflicts were created on Mondays, Fridays and Saturdays. My observations and talks with particular pupils at the beginning of or during conflicts allow me to state that the pupils, in most cases, came to school on Mondays after another row at home.

On Fridays and Saturdays the observed pupils were already tired, and showed greate excitability and lack of mental resistance. Most conflicts occurred in November, January and February, while fewer in March, April, May and June. I suspect that the situation improved thanks to my concistent educational actions and cooperation with family. Summing up this short analysis of symptoms and frequency of conflicts, I would like to emphasize the existence of correlation between the educational atmosphere created by parents and aggressive behaviour at school.

The type of nervous system, features of character of particular pupils and their retardation also played an important role.

Forms of educational actions in order to decrease the number of conflicts

Observing the group of pupils, I came to the conclusion that in order to gain the desirable influence on the life in class, to solve conflicts in a proper way, I have to get to know each pupil and his need.

It was necessary if only to be able to interpret correctly the behaviour of pupils, their mutual relations, and also what should be the influence of the teacher on an individual in order to create conditions for greater socialization.
In my work I employed:

- individualization with relation to pupils
- form of encouragement, praise
- change of environment

- individual and group talks with pupils
- talks with parents
- individual and group guidance for parents
- organization of orthophonic exercises

Knowing how important for the child is intelligent, purposefully dosed encouragement, experiencing improvement together with him, I often employed praise, individual distinction, both in front of the whole class and during talks with parents and during assembly.

I knew that stating improvement always gave the child satisfaction and self-confidence. Appealing to the pupils' good will and their motivation for deeper friendship and trust among them, I often asked for help in decorating the classroom or organizing an excursion, making each of them responsible for a particular task.

I had conversations with parents and pupils, organized talks on the subject: "How to organize a child's free time"; "The upbringing of an overexcitable child"; "The influence of alcoholism on a child's health"; "What the cooperation between school and family home should be like"; etc.

On school premises, orthophonic exercises were organized for children with various speech defects such as stammering, lisping, problems with the pronunciation of 'r'.

Summing up my research I can state that the frequency of getting into conflict by the pupils was dependent on living conditions at home.

The situation at school was not favourable for the pupils either. Most of the observed pupils did not like school. They were not interested in their lessons but rather in things like pidgeon trade, collecting dry bread, amber, at the same time not being able to connect it with their study.

I think that the inability to tackle the first phase of behaviour disorders by schools (which becomes extremely difficult in special schools because they get pupils of different age and from various schools) becomes the most important cause of serious conflict between the pupil and his social environment.

Moreover, my research demonstrated that speech and language are of vital importance for mental and emotional development of children and, therefore, all speech defects and disorders impeded communication causing inadequacy and abnormality of behaviour.

The influence of peer groups on the attitudes of some pupils was also noticeable in my research. Arrival at the special school lead to mental breakdown of those pupils under the influence of the new environment.

Emotions such as anger, cruelty, aggression were easily generated within a group of pupils, but they were incommensurable with their causes. Feelings of love or tenderness were usually suppressed. Pupils disclosed them only during individual talks.

I derived most personal satisfaction from the method of individualization, which allowed me to approach every pupil and every case. The data collected before and after applying the method of individualization showed that retarded children with behaviour disorders, who are given proper care by the teacher, reveal visible changes of behaviour.

Moreover, work in a special school has another characteristic feature, which is the fact that it is not possible to notice the effects of one's effort immediately. I expect that the effects will become evident much later, as my influence will probably ripen and deepen in contact and confrontation with life, not the artificially organized life, but a real life full of surprises.

To sum up, let me present the conclusions I arrived at:

1. There should be closer cooperation between the teacher and the psychologist and the psychiatrist.

2. Children with speech disorders should be sent to speech therapy clinics or should undergo speech therapy in school.

3. Make it possible for pupils to assess their capabilities by developing their independence and by enabling them to achieve success.

4. Pay more attention to creating suitable conditions for forming friendships.

5. Involve parents in cooperation with school. Parents should be constantly informed that inadequate treatment of the child influences his frame of mind and his nervous system. Explain that inflicting corporal punishment and expressing constant dissatisfaction may cause the feeling of apprehension and various inhibitions, which as a result may lead to more serious nervous disorders.

6. Increase the number of environmental inquiries.

SCHOOL ACHIEVEMENTS AND THE COGNITIVE ASPIRATIONS OF CHILDREN BROUGHT UP IN ORPHANAGES AND IN FAMILIES

Maria Szczepska-Pustkowska

1. Cognitive aspirations as a special category of aspiration

This article deals with the problem of the cognitive aspirations of pupils - such a category hasn't been discussed in the literature of pedagogy yet.

Taking into account as a starting point, Reykowski's Theory of Personality, which can be supported by the theory by W. Lukaszewski, we treat personality as a result of learning and personal development. It is an experience which should be understood as a special kind of information. Learning it is conscious acquisition of information and its ordering, on the other hand personal development means re-ordering of the acquired knowledge. Personality in its final form is developed thanks to the continuous alternation of the processes of ordering and re-ordering. It is the whole knowledge, valuation, rules as well as ideas of new intercourses of a different kind, which form such an organism that the change of one element) or the change in the inside of one element (causes the change of all the other elements of it in a certain time perspective. The result of this is the change of the whole organism.

Acquisition and transformation of information for the skill programs is the vital function without which a man couldn't function in the world.

Both learning and personal development are determined by man's task activity whereas this one is determined by different kinds of needs, i.e. specific strains which impart dynamism and direct people behaviour towards getting things that are essential for normal functioning of a person in the world.

If a man is to function normally in his surrounding, there must exist a constant exchange of information between his personality and his environment. In one word, he must keep acquiring the phenomena of this world again and again.

It is possible thanks to the special kind of needs called the orientation needs among which we can distinguish the cognitive needs, i.e. needs used to acquaint oneself with things which are not clear or unknown.

Acquaintance leading to a knowledge is not internally homogeneous. It is a very precise mechanism in which one group of problems is explained and verbalised and in this way the information received is inserted into the structure of personality. On the other hand this mechanism shows new problems which start the

cognitive need again. This cyclic process of solving and arising problem is the power of constant ordering and personal development of a man. It is, at the same time, one of the basic processes that allow a person to regulate his relation with the environment. It is the condition of a person´s surviving and personal development.

In such a situation researches, acquiring and learning have got greater meaning than when we consider them only as an element of the teaching- learning process, because the build in the objective idea of the world and the map of man's values which are included into his personality. Therefore they may become an important vital aim and aspiration.

The needs of the psychological nature shown here as well as the socially accepted system of value, in which "knowledge", "education" and "cognition" take the first place among the main values, may serve for introducing a new category of aspirations which I called "cognitive aspirations".

It is a specific kind of human aspirations, closely related with school and educational aspirations in the way of their realization. At the same time it is quite different because of its aspect; the difference is very well explained in the contrast of the following sentences: "To have got the education?" or "To be educated?".

The cognitive aspirations are the category showing the person's attitude towards his or her future. It may be described as a system of connected images, ideas, anticipations and desires and aims which deal with constant enrichment, ordering and re-ordering of a person's experience. Simply speaking - cognitive aspirations aim towards personal development by the person's own learning.

For in the childhood and the youth the widely spread way of getting knowledge and learning is the educational school system so the cognitive aspirations may also (but not necessarily) be realized through permanent education at different stages of the school system. It is connected with the choice of a certain school career.

In analyzing the problem of cognitive aspriations in children and young people, the fact should be taken into consideration that school is not only a place where pupils can realize themselves but it may also become the source of their cognitive aspirations.

Among the psychosociological factors which make certain aspirations (cognitive aspirations included) form there are successes and failures a pupil experiences during his school career.

If an individual achieves successes in his goals thus the confidence is formed in his ego, that he is able to achieve all the aims so starts to create his own fate. On

the other hand, however, if an individual fails in achieving goals, thus becomes convinced that he si not able to influence the world as well as himself.

Both the school successes and failures of pupils are marked by teachers in the didactic process by school notes, they serve for controlling and evaluating the pupils.

2. The main thesis and methods of my own researches

Speaking about the cognitive aspirations a question should be answered: Are the cognitive aspirations of pupils - from the orphanage and from own families - dependent on their school notes and to what extend?

Treating cognitive aspirations as variable/quantity/ and pupils' school progress, which is shown in school notes, as constant I assume that if a teacher in the didactic process does not use notes adequate to the requirements of the teaching program, thus he creates inadequate aspirations in pupils. I also thought, that inadequate school note would rather create higher or lower cognitive aspirations in the pupils from orphanage than in the pupils brought up in their families.

For detecting school progress of pupils the technique of examining documents has been used. The register books with notes as well as the pupils' evaluation documents were analyzed very precisely. Thanks to these investigations individual average notes were established and they indicated how the children from orphanages and the children having families are evaluated with school marks according to the school program. In the further part of the experiment the above indicator was verified by the results of Konopnicki and Ziemba's Vocabulary Test. In this test there exists a regular scale where the results are expressed in percentage and scaled every 5 % were transformed into the scale of school marks. The Vocabulary Test results scale also as the indicators of pupils' school progress, which allowed me to test the true realization of teaching requirements by children.

The answer to the question: How do the cognitive aspirations appear in the tested pupils? was searched with the help of a Questionnaire with Sentences to Complete constructed by the author of this paper - and with the help of a complementary technique, i.e. the pupils were asked to write essays on the following subject: "How do you imagine your future in the nearest five - ten years?". The data received from the above tests were analyzed according to the basic aspects of cognitive aspirations: firstly - according to the time perspective, secondly - according to its richness, thirdly - according to its level of realization.

Two indicators allowed me to describe the above aspects. They were the plans of the further education of the pupils after their graduating from the primary schools as well as the proposed by the children forms of fulfilling their plans.

There were 302 subjects of the experiment, among them 41 children lived in the orphanages, i.e. 13,57 % of the population and 261 children lived with their families (86,4 % of the population). The subjects were aged from 12 to 16 and attended three different primary schools in Gdansk, Sopot and Gdynia.

During the experiment the following were analyzed: register books of 13 grades, 302 pupils' evaluation documents, 302 papers based on Konopnicki and Ziemba's Vocabulary Test, 302 Questionnaires with Sentences to Complete and 299 children's essays.

Comparative analysis of all gathered data made it possible to find the answer to the basic question related to the dependence of the cognitive aspirations of pupils with their school progress.

3. The results and their interpretation

The results gained on the basis of comparing individual average school marks with the Vocabulary Test confirmed the assumptions concerning the school progress of both tested groups of children. They showed that both groups of children are more often evaluated by their teacher inadequately to the requirements of the teaching program. Most surprising is that among the marks the pupils got, most of them were higher than they should be. It means that the tendency to lower the criteria for marking pupils is strong in teachers.

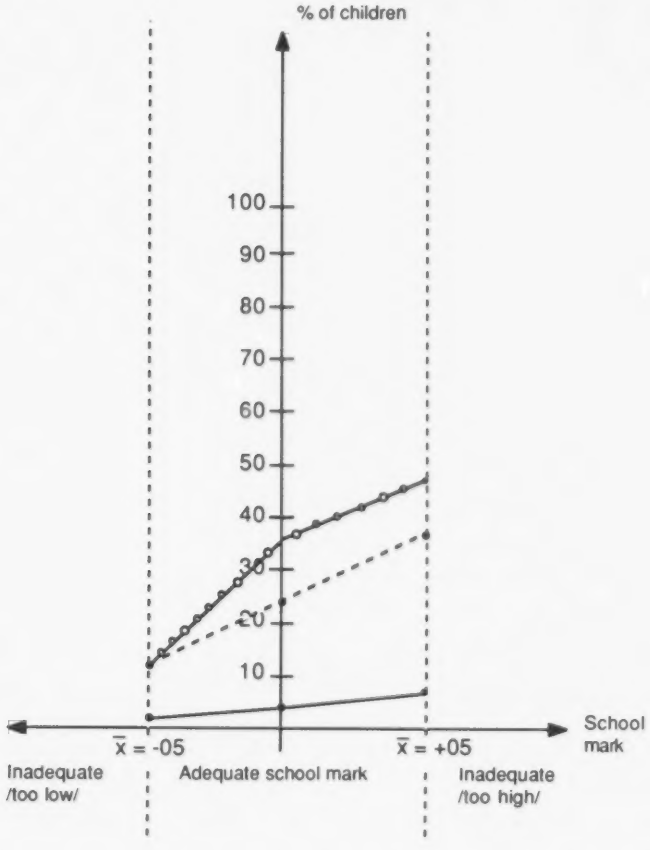
The results of the investigation let me know, that pupils brought up in orphanages got higher notes more often than the pupils having families. Despite this fact their school progress, shown in the school marks, is lower than the school progress of the children brought up in their own families. The children "without parents" repeat the same grade twice six times more often than the children who have parents. The results are shown in Table 1 (page 5).

The analysis of the Questionnaire with Sentences to Complete and of the essays has shown that cognitive aspirations of the children brought up in orphanages are lower in comparison with the cognitive aspirations of the children from full families. The children from orphanages characterize with a smaller range of the depth of time perspective and of richness of the perspective. Only the realization level of cognitive aspirations in both groups is similar.

The greater the depth of time perspecitve and its richness, the less is the amount of pupils from orphan houses. Among the pupils from full families there appears a contrary phenomenon: the greater the depth of time perspecitve and its richness, the more pupils belong to the group.

What's more the analysis shows, the cognitive aspirations in children "without parents" are formulated according to their school progress and that their plans are also in accordance with the marks they get. Cognitive aspirations of pupils

Table 1. *The percentage diagram refered to the tested pupils showing adequate and inadequate notes in comparison with the requirements of the teaching program*



pupils brought up in orphanages – factual value/data/

pupils brought up in orphanages – presumed data

pupils brought up in their own families

from families are formulated not only according to their school progress but also according to some other features, for example: the influence of parents, relations, brothers and sisters, friends and other people who are authorities for a child; hobbies and interests of a child, family tradition etc. Their plans are not in accordance with school marks, they are higher.

The materials gathered in this research indicated the importance of school notes as the source of information for children about their own actions and abilities. They also showed that for the children from orphanages the most important and basic source of information is just the school notes, which is reinforced by the tutors in orphanage. This, in turn creates their self-evaluation and leads to the choice of their future school career not only according to the low self-evaluation of these children, but first of all because of the selective character of the school notes.

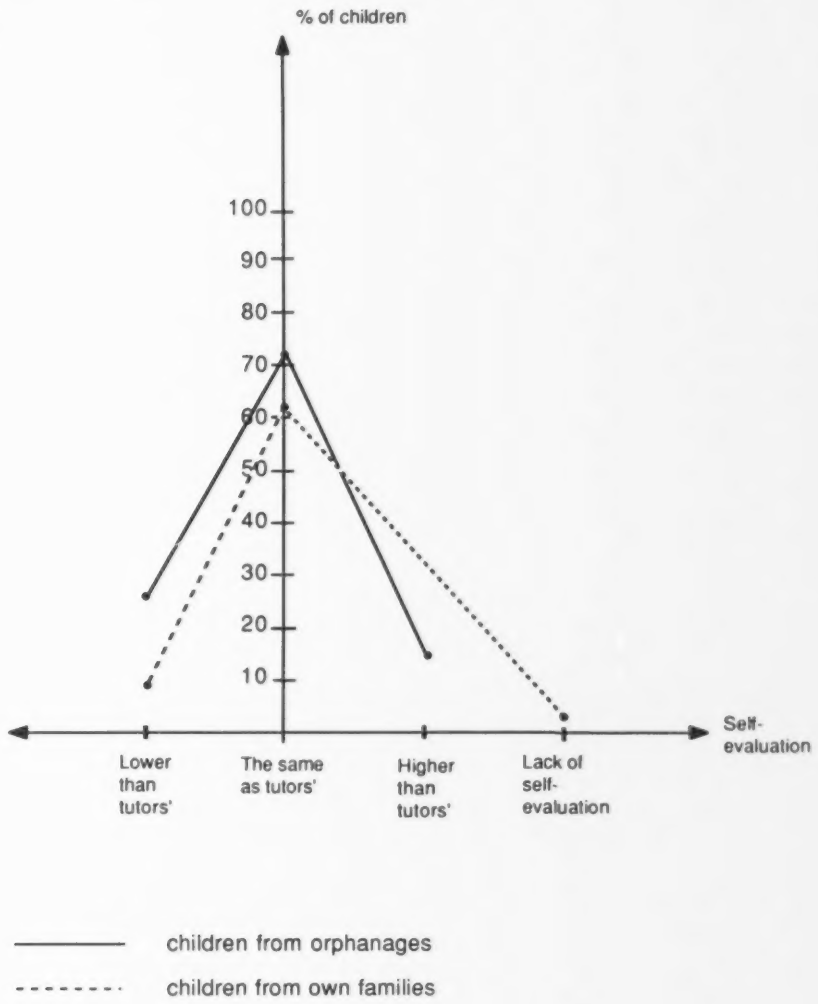
The results of the wide analysis show that although the quantity of the population in question is smaller the greater percentage of it identifies themselves in the self-evaluation with the notes given by teacher. What's more there is higher percentage of pupils whose self-evaluation is lower than their teacher's notes given to them. On the other hand the percentage of pupils who value themselves higher than their teachers is especially high in the group of children living with their families. Such relations occur despite the fact that teachers more often treat orphans more kindly and gently than the children with their own families. However the feeling of failure is so strong in the orphans that their self-evaluation is very often lower than that of their tutors or teachers. This phenomenon is shown in Table 2 (page 7).

Pupils who are orphans characterize with lower self-evaluation in the school-progress than the pupils with families. Even an inadequate school note is for them a very important factor which influences the self-evaluation because it is the only source of information for them, about the quality of school progress and abilities in getting knowledge and further education. This negative attitude is in many cases reinforced by the tutors in orphanages.

For pupils with their own families school marks also serve as a source of information of their school progress but in their cases the notes are balanced by other opinions coming from different sources.

Therefore for the orphans' school notes are the main factor influencing further education and school career. For their notes are generally low and in comparison with the notes of pupils who have family lower and less differentiated, the orphans' cognitive aspirations are in all aspects lower and less differentiated than those of the other group. Simply speaking the cognitive aspirations of orphans are "equal" to the school marks, while the cognitive aspirations of pupils with families are "above" the school marks they got, because the latter aspirations are conditioned by many other social factors.

Table 2. *School notes, and self-evaluation. Comparison based on the results in the group of orphans and children with families*



It can be stated, therefore, that even inadequate school notes play the leading role in creating the cognitive aspirations in the orphans. Their choices - in their own

opinions - depend on school notes. Both groups underline that the school notes "will decide about being accepted for a chosen school". However, the pupils from the orphanage twice as much underlined that their choice of school had been done only on the basis of their school notes. They also more often expressed the opinion that the notes they had got "would unable them the realization of their dreams". None of them think that the school notes will not affect their educational plans because any other factor is more important for them which might compensate the lost emotional contact with parents. They also try, with the help of certain methods, to act agains the abnormal development of the children's personalities and to act against undesirable influences of the environment.

Through its specific functions the orphanage puts the children's situations in a certain norm. The children are brought up in one homogeneous way, thus they are prevented from the demoralization of the family environment. This institution meets the biological requirements of the children. They can learn there and take jobs and in the end - they can become independent. However, the children's experiences connected with the feeling of destabilization, the sense of wrong caused by their separation from parents, don't allow them to realize their emotional needs correctly. Thus the orphanages don't liquidate and don't lower the emotional isolation of children - on the contrary - they make it go deeper.

Thirdly - the children from the orphanages, as is stated in the results by I. Krzak and St. Jeczkowska, are isolated at school by the teachers as well as by their friends having families. However the children from the orphanages don't try to liquidate the distance between their friends and themselves. Being ashamed that they live out of thier families and stay in the orphan house, the children isolate themselves more and more. They mostly contact with their friends from the orphanage. Thus taking part in the didactic and educational process they are not only "out of their families" but also "out of school" where the process takes place.

Fourthly - the children's contacts with the surrounding are restricted by regulations of orphan institutions. The most common are the contacts with friends and teachers at school, which are not going very well, and with friends from the orphan houses so with the children whose life situations are very similar. In some cases only, the contacts are supplemented by the visits of parents or relatives at the orphanage or short stayings at home usually on Sundays and State Holidays.

Thus, it may be concluded that the children from orphanage have a very homogeneous surrounding with no great variety and possibility of meeting different people and gaining different experiences and information including opinions about themselves.

The sorrounding of the children with families is heterogeneous with great richness and many opportunities to experience different life events.

Thus the educational environment of the orphans' house is poor in creating opinions and for its homogeneity poor in quantity and quality of the sources of information, causes, that school marks, reinforced by the tutors' opinion in the orphanage play such an important role in creating the self-evaluation in the children and that the school notes are the main and essential factors which stimulate the decisions taken for future plans of education.

The school notes give the pupils some information about the level of their knowledge, results of their actions, their skills and abilities and thus about their possibilities in the realization of their plans. As the research has shown the notes of the orphans are low and inadequate.

A family which is not interested in the child's fate (the more if the child is isolated from it) will not take the information into consideration, it will not supply the children with positive information which would "balance" the negative school opinions about the pupil. It is not only frequent but also the main feature of school failures in children, but it will deepen the negative school notes by rejecting the child.

The Orphans' House is not a source of information which can be treated as a "balance" against the low and negative school marks for their pupils. What's more it isolates them from other sources of information and opinions about their abilities. The opinion about the orphan's abilities is created by a school teacher who in the didactic process uses - as the research has shown - inadequate notes. The above opinion is confirmed by a tutor in the orphanage and by other pupils with the similar life and school situation. With no "balance" and correction on the part of the family and with the lack of possibility to meet other sources of reference rejected by parents, teachers and friends at school, the orphans characterize with the feeling of their low value, they feel not needed and useless, and the images of their own selves are homogeneous.

Homogeneous and low self-evaluation of the children from the orphan houses, begun by the family and school and consolidated by the orphanage, is relatively constant and stable and it changes with great difficulty, acting in a selective way. Among the notes poor in quantity and quality in the homogeneous environment, self-evidence admits to consciousness only such children who are complaisant or are ready to accept the opinions about themselves peacefully. The opinions, as it is shown in the research results, are usually in accordance with the teacher' notes or lower. So it may be concluded that the children from the orphanage reject positive opinions and notes which do not fit their self-evaluation. It can also be accepted, that even if the children meet other than negative opinions out of school and the orphanage about themselves, their contacts with the sources of such opinions are too rare and too short to raise the level of their low self-evaluation which is formed by three main factors i.e. family, school and the orphanage.

Leading the work on saving, compensation and prophilaxis as well as on stimulating the pupils, the orphans' house doesn't even try to supply them with such conditions in which the children could be able to regain the feelings of their own value and the belief in their own abilities (or potentiality). It reinforces the inadequate school notes and teachers' opinions about the pupils. The orphan institution doesn't try to balance them as in the case in the full family. The orphanage on the contrary, reinforces in the children the sense of wrong because of the unsuccessful "life start", underlines their "difference" and gets them ready for another life failure. The application and entrance for the secondary school may be one of failures. While choosing the further way of education for a pupil, i.e. after his graduating from the primary school, the orphanage, first of all, keeps in mind the school notes which were given to their children in the didactic process. Thus it emphasizes the school note as an essential source of information about the children's abilities. Such factors as personal interests, hobbies and capacities of pupils are not taken into consideration in the choice of their school career. In the case of the children with families the above factors influence greatly their future way of education. The orphanage helps in creating their pupils' life plans "equal to" inadequate school notes.

Can we thus consider that the orphanages are institutions which stimulate the development of children's cognitive aspirations? If yes, it does only in the negative way. It may be called the "stimulation of minimum" of a child's development - it is as much as finishing the primary school, getting a job and becoming independent in consequence.

If we want to speak about the positive compensation and stimulation of the development of psychical and social needs of children (cognitive needs and aspirations, self-realization, the need of success), the environment of the orphans' house should be organized in such a way as to compensate for the information gaps connected with the evaluation of children, as to stress their abilities which may become important sources of positive information and notes, supplementary to their self-evaluation. In other words, the orphans' houses should try to enrich the quality of the children's contacts with the outer world, because only in the heterogeneous environment, rich in opinions, correct self-evaluation is possible. It should be done in different situations and in many aspects of their activities. Rich and different educational environment supplying the children with many sources of information about themselves becomes not only the basis for formulating their proper self-evaluation but it is also the source of their cognitive aspirations.

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THE RELATION BETWEEN EXTROVERSION – INTROVERSION AND THE SUCCESS IN MARRIAGE

Roza Pawlowska

According to F. Adamski, each marriage constitutes a social group. The social character of marriage is associated with such tasks as procreation and socialization. It also means that a certain specified relationship between the partners occurs. A similar relation occurs between one couple and other social groups. It is the very act of marriage that shows the social maturity of partners and their ability to start the conjugal and parental duties. It shows their ability to take care of their family and to bring up children.

At the very moment of getting married the social roles of both partners change a lot. Their acquisition of these new roles may take a normal course without any conflicts or it may be very difficult for both partners. In the process of acquiring the new roles the reciprocal adjustment to the partners' personalities plays a very important role. The adaption of personalities depends on how tolerant the partners are i.e. to what degree they can understand and tolerate the partner's behaviour, resulting from his/her individual features of character. If the adjustment of the partners' personalities is going on well then the marriage changes into a cohesive couple living in harmony and goes through certain specified stages of development. When the couple has children the stages are called the family life cycle.

M. Ziemska distinguishes the following six stages in the family life cycle:
a) the first stage of marriage (without children),
b) the parental stage of kindergarten children,
c) the parental stage of school children,
d) the parental stage of growing-up children,
e) the stage of a reiterated couple without children,
f) the retired couple stage.

The author then distinguishes in the family life three main periods: the couple before the birth of the first child, the parental period and the repeated period of the couple without children who have left their home.

L. Tyszka, discussing the family life cycle, distinguishes the following stages:
a) the engagement period,
b) the couple before the birth of a child,
c) the stage of the couple with little children,
d) the stage when the children start to separate from their family,
e) the stage when the couple is separated from the children for good.

Both dividions of the family-couple life are right. The first underlines the period when the couple lives with their children, the other one shows the independent life of the couple. However, it seems that all those stages of family development are equally important in the life of each family. Good functioning of the couple at all the stages proves that the couple is coherent and it leads to success in marriage.

It is still difficult to explain how it is that people who have not known each other before and have not even known about their existence, in a short time become closely related to each other, and the further life without being in reciprocal contact is for them senseless, difficult and even impossible to bear. It is even more difficult to explain why two people in love, planning their common happiness, as the time passes become strangers to each other and even enemies. They are only bound up with some formal ties. Contemporarily many such couples still exist, causing that the feeling of loneliness, disappointment and disillusion is getting more intense and the loss of bonds is getting deeper. What do we call success in marriage then? What causes that the partners are satisfied with their marriage? What, on the other hand, causes that the marriage is not successful?

The concept of success in marriage is not very homogeneous. It depends on the culture and the structure of the society as well as on the social surroundings including local territories.

J. Szczepanski thinks that success in marriage results from the interactions of powers which are included in the partners' personalities. It also results from their ability for adaption to each other and other life situations. It depends, to a certain degree, on outer factors which do not relate to the partners' will and personal features. Success in marriage is always connected with gaining certain individual matrimonial, family and also social aims. Thus, the most important things, first of all, are to achieve personal happiness, stabilization, emotional balance and sexual satisfaction. Besides this it is important to realize common aims. The success in marriage depends not only on the above subjective feelings but also on certain objective achievements of the couple such as birth and upbringing of children, certain economical success, and also satisfaction from their taking part in the social and professional life.

M. Ziemska lists some factors which influence the success in marriage. They are:
a) the choice of the partner,
b) the attitude towards one's own sex and the opposite sex,
c) the mature love,
d) the reciprocal acceptance of the partners,
e) the reciprocal understanding,
f) the reciprocal communication,
g) the fulfilment of the matrimonial duties.

The choice of the partner is bound up with certain expectations which have been formed under the personal influences of the individual. The expectations concern different branches of life. Very often in the future partner one looks for somebody who will satisfy psychical, physical and economical needs. The model of the husband-to-be plays a decisive role in choosing such a partner who will possess all the required features. Thus, the attitude towards one's own sex and the opposite sex may also influence the success in marriage. The lack of identification with one's own sex and the lack of acceptance or enmity to the opposite sex may be the source of matrimonial conflicts and failure.

Love which determines all the other factors is the most important element of life and success in marriage. E. Fromm distinguishes four elements which characterize the mature love:

- the active concentration on the life matters and the development of the person we love,
- responsibility for satisfying his physical and psychical needs,
- the respect to the person we love, the ability to see him as he is and the consciousnes that he has a unique personality,
- the knowledge of oneself, of the partner, and the knowledge what the mature love is.

Such love M. Ziemska describes while selecting the elements which determine success in marriage.

An other element which influences success in marriage is the reciprocal acceptance of the partners. The acceptance of the partner, as he she is, is essential for both partners to feel happy. In case the partner is not accepted in, at least, one level of life, the tensions and conflicts arise. Empathy also greatly influences the success in life. Thanks to empathy one person treats the reality and is in contact with it not only by means of the person's own belief but also by means of the partner's opinion. In this way the reciprocal confidence and the feeling of safety are formed. In social psychology empathy is treated as a feature of personality which makes different social roles easier. Empathy plays a special role in forming the family relationships. It is bound up with social acceptance, formation of the child's personality and development of behavioural forms. The ability to understand other people allows us to leave aside our own egocentrism and to form altruistic abilities. The reciprocal understanding means competent interpretation of feeling, thoughts, opinions and utterances of the partner.

The next feature which influences success in marriage is the fulfilment of matrimonial aims. C. Walesa thinks that "in a successful marriage each partner characterized by a nimble, unselfish and solicitous perception which is ready to notice all the richness of relations which occur between himself and different objects which are included in his phenomenological field, or the living space ..."

C. Walesa's sentence synthetizes, in a way, the above considerations showing a certain matrimonial system optimum.

The birth of a child and the necessity to give him good upbringing and developmental conditions establishes the need of life reorganisation in each couple. It is also connected with new roles: of mother and father. The parents are for the child the representatives of the adult world, they are the first personal models for him/her, thus it is so important how the young parents will act in new roles in the family, what their attitudes will be. The educational attitudes of parents are the most essential elements which influence the child's personality. The parental attitudes may be very desired, for example: acceptance, interaction, giving the child an appropriate freedom, accepting the child's rights. They may also be undesired, for example: the attitude of avoidance, thrusting away, too demanding attitudes as well as too protecting.

The particular parental attitudes decide if the upbringing is efficient.
L. Zaborowski considers that not only the methods of bringing up or special techniques but the emotional relationship between parents and children decide the educational effects in the family.

The matrimonial tie between husband and wife also greatly influences the development of the child's personality. The inconstant relations between parents lead to disharmony in the family and a system of bilateral relations arises, for example, there is a very strong relationship between the mother and the daughter and at the same time there is the isolation of the husband and father. There may appear a complete disharmony in the family relationship, when there are no two members of the family who have positive feelings to each other, for example, the husband wants to have an affectionate contact with his wife but she loves her son who looks for his father's love who does not return the feeling. Such a disharmony very often causes well-seen disturbances in the development of the child's personality. Experiments also show that children whose parents have disturbances in their personalities or are constantly quarreling, have neurotic or antisocial features. The disharmony in the family system causes that the children build up negative models of attitudes and express themselves in the agressive, in disobedience, lies, inability to concentrate, distrust or in conflicts with their friends. In the family where the feeling between partners is strong the children have a good basis for preparing themselves for the social roles connected with sex, family and professional duties.

Analyzing the process of marriage functioning it is difficult not to take conflicts into consideration which are serious obstacles in gaining success in marriage.
J. Szczepanski defines conflicts as "... a battle caused be different attitudes, aims and ways of acting towards a given object or situation ..." In social psychology there are two basic notions of conflict: the individual (between the separate individuals) and the group conflict. Such conflicts occur in the situation of rivalry and competition. Getting a certain value e.g. professional success by one

person excludes gaining success in it by the rival. If the wife wants to finish her studies and the husband does not resign from his professional carrier, it is obvious that one of them must give up, at least for some time, the desired aim because of the home and family duties. This type of conflict is very common in young couples who can't count on parental help.

Dependent on the kind and tension, conflicts may play a creative role in making the bonds between the husband and wife closer. Only short conflicts which after the time of disintegration, are solved, may play such a role. In long conflicts which intensify as the time passes, irreversible changes in the feelings towards the partner may occur. The conflicts which cummulate, bring into the matrimonial life the state of constant irritation. If after a great many attempts of deminishing the conflict, it is impossible to lower the tension, then there is crisis in the marriage and family. A crisis leads very often to divorce.

The sources of conflicts may be of a psychologenetic character i.e. resulting from the difference of characters, psychical features, ways of reaction, difference in ambitions and aims. The conflict may exist in the very structure of personality and this occurs when the individual possesses needs which exclude each other, for example, the need to dominate and the need to subordinate.

The socio-cultural elements play an important role in arousing the conflicts; then the conflicts arise as a result of divergent cultural patterns in different surroundings and social levels. Except for those dependent on the partners' sources of conflicts, there are also some sources independent from their will which cause tensions in marriage. Economical standard and all the other situations which make the fulfilment of matrimonial, parental and professional duties difficult, belong to those independent sources.

Another kind of conflict is the conflict: parents - children. The basis of it is very often in the difference of age and education, aims and qualities, and consequently in the difference in understanding life by the older and younger generations.

Two people who get married, have different levels of development of their higher feelings often conditioned by the difference in age, social descent and different educational surroundings etc. Having got married they start from different levels of emotional development. It results from unequal development of emotional life in marriage. It means that it may also cause conflicts. It happens very often that one partner's feelings still increase when the other partner's feelings are getting weaker. The matrimonial intercourse is in danger then and through many conflicts and crises the disintegration of the marriage happens.

In our society there have been such conditions so that the choice of partner will be a result of young people's free choice. The feeling is the most important criterion in partner choosing and it becomes the creative power of marriage and, at the same time, of family. However, that free choice of feeling is not sufficiently

supported by good emotional education, the knowledge of the psychology of feelings etc. The important thing is, thus, to propagate reliable knowledge about the essence of the individual's emotional life as well as to form the culture of feelings. Harmonious life in the family which they will form in future depends on the choice of the future partner and on the ability to know each other and the adjustment before the wedding. Many conflicts and troubles would be avoided if the candidates for future partners were better prepared for their common life and if they were aware of the fact that it is necessary to correct their own behaviour towards the partner. I take the guidance into consideration here. It explains different aspects of being together. The notion of being together can be generally defined as the culture of life in partnership. "Dating" may be, although not always is, the school of partnership but it does not create in the partner such features as life resource, thrift, educational abilities etc. It is also taken into consideration that the more "dating" has socio-entertaining character, the less the young people get to know their features connected with matrimonial and parental roles. The guidance for young people may fulfil the empty space in this branch.

One strong need of the young generation is the equality in marriage. The mechanism of choosing the partner shows such tendency as well. The candidates for future partners very often have behind them a period in which they took part in the same social meetings. The similarity of their socio- cultural experiences is conductive to form similar needs. However, the equality in the home ordinary life is quite different than the equality in the social life and at parties. It is the task of the specialist pre-matrimonial clinics to indoctrinate young people as to what equality in marriage means. Equality means not only the same psychical level in the man and the woman. Equality understood in this way very often causes that one partner can't see the other partner's needs; they are surprised with different reactions and feelings than their own. Thus, here it is also very needed to inform them that equal does not mean identical and that is why contemporary couples are so attractive.

Birth control also belong to the essential activities of the pre-matrimonial clinics. Giving advice concerning the topics in medicine and genetics as well as about love and feelings may allow the individual to take care of the feelings and to develop and maintain them wisely.

Couples who can't by themselves solve their problems may find help in the family clinics. A psychologist leads the marriage therapy which is preceded by diagnosis about the marriage development, diagnosis of conflict as well as by gaining knowledge about the partners' personalities. The knowledge of the partner's personality enables the other partner to understand the former one's behaviour and reactions which have not been understood so far. It is one of the basic stages in diagnosis for the needs of therapy. The psychologist getting to know the partners' personalities can choose appropriate methods of therapy. Self-recognition and recognition of the partner are the main aims in the psychotherapy of marriage.

One of the basic elements of guidance is giving advice which is realized in face to face relationship. According to I.N. Pallone and I.M. Lee "giving advice is a relation between two people where one person tries to help the other one in social and life adjustment, in one word, in self-realisation". Through giving advice we give the person some information from the branch of life she is interested in. It is based on valuation and prognosis. Thus, the aim of a piece of advice is to inform and indicate the way of behaviour, and to foresee the results of a certain situation.

Family guidance includes pre-matrimonial and matrimonial guidance. On the one hand the matrimonial guidance concentrates on the reciprocal relations between partners, and on the other hand the family guidance covers a wider range of actions. They are interested in the realtionships between parents and children and in the life of a family which consists of three generations. The aim of the pre-matrimonial guidance is to help the young people to form a harmonious couple. The aim is realised by supplying the young people with information and instructions about the hygiene of sexual intercourse, birth control and generally about health. The guidance is realized collectively by mass media and individually. The latter form of guidance depends to a certain extent on the aims which are: creative, profylactic and correcting. The experiences conducted in the Birth Control Society in Gdansk show that the majority of people coming there, want the psychiatrists to help them in already existing conflicts. The profilactic and correcting aims are realized mainly by the collective guidance.

In guidance therapy based on psychology, two types are distinguished: Traditional guidance and guidance based on the theses of humanistic psychology. In the traditional guidance the consultant is a specialist with knowledge and experience greater than the person who looks for the advice. The specialist can better understand and evaluate objectively the situation because he is not emotionally involved in the matter.

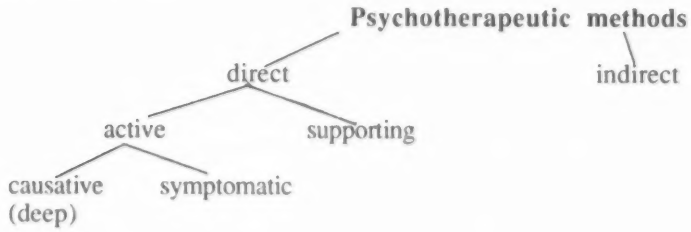
This type of guidance may be introduced in choosing career or in socio-legal matters but in family guidance it does not give required effects. Guidance, in terms of the humanistic psychology popularized by C. Rogers "concentrates on the patients". It means that the guide does not give any ready solutions how to act in a given situation but he tries to help the patient to solve the problem by himself and to make a decision.

One of the basic methods used in family guidance is psychotherapy. This term is controversial and is defined differently in different theories and branches of psychology. It is differently defined by psycho-analysts, behaviourists and humanistic psychologists. Independently from different branches and psychotherapeutic schools psychotherapy may be defined as a way of therapeutic influence on a patient with the help of psychological means. Humanistic therapy is the most important in family guidance. It concentrates on personality development exploiting the relationship between people as the main source of

development. Psychoanalytic and behavioural psychotherapy differ from the humanistic psychotherapy in that the former ones concentrate on foresight and control while the latter one concentrates on understanding and liberation. C. Rogers belongs to those who are for the non-controlled psychotherapy, i.e. allowing the patient to understand himself. According to C. Rogers the best conditions for progress in therapy are created not by using this or that therapeutic technique but by creating an appropriate climate full of safety and freedom in the contact with the client. The humanistic theory is also based on the thesis that each man is the best expert of his own emotions and experiences and the humanistic therapist should be conductive to such conditions in which the patient will get to know himself.

Recently there have been attempts to synthetize the diverging branches of psychotherapy. S. Kratochvil claims that the therapist should profit from all the possible achievments in different branches and he should choose such methods of influence which seems to be the best the characteristic features of the patient's personality as well as the kinds and pathogenesis of the recorded disturbances. This approach seems right to me, as we should never restrict ourselves to one method of influence because each individual's personality is different and that's why the consultant should find to each personality as many adequate methods of psychotherapeutic influence as possible.

Constant and dynamic development of psychotherapy makes the classification of methods difficult. In classification different criteria are taken into consideration such as: all the general assumptions of the therapeutic currents, aims and mechanisms, the means of influence, the therapist's attitude and others. S. Kratochvil thinks that the aim is the most important in the psychotherapeutic influence. According to the above criterian A. Lewicki divides the psychotherapeutic methods as follows:



The indirect methods cover of the activities which influence not the patient but all the people who surround him. The contact with his family and relatives is here the most important. The indirect psychotherapy takes different forms, e.g. guidance how to treat the patient, guidance how to correct bad attitudes and bias towards the patient. More advanced forms of influence are introduced in the family therapy in order to get to know better the family relationships,

educational attitudes and the styles of behaviour of each member of the family. The contraindication to influence the family in this way, is its well-seen separation, which refers mainly to the relationship between the husband and the wife. The indirect therapy sometimes embraces people not closely related with the patient, i.e. teachers, superiors or collagues from work.

The direct psychotherapy may be active and supporting. The first one is to help the patient in difficult life situations eg. the death of close relatives, the loss of physical condition, invalidism etc. and to support his wellfunctioning organs without interference in his disturbed processes. The supporting therapy means listening and directing the conversation in such a way so that the patient will find positive aspects of his situation. It is the most common method used in family guidance. Many patients, who come to the clinic, look for a person who will patiently and with understanding listen to their problems. The aim of the guidance in such a situation is to make the decision easier and to accept or confirm the ways out chosen by the patient.

The active methods of psychotherapy cover the symptomatic therapy. The aim of this therapy is to reduce the negative emotional attitudes of the patients, especially all kinds of fears, with the means of authogene relaxing training. More detailed information about the training can be found in the work by J.H. Schultz.

Another technique of influencing in symptomatic therapy is influencing by suggest on, and the method is known as hypnosis. However this kind of influencing is not used in family guidance. Quite often in family guidance the cooperation between the patient and the therapist is used. First of all it is disposed towards finding out the relationship between the patient's experience and the disturbances in his behaviour. In matrimonial conflicts the therapist helps to find the sources of conflict. Then the conflict has the chance to cease and in consequence also the behaviours of partners change.

Taking into consideration the attitude and behaviour of the therapist we can distinguish animated and non-animated psychotherapy. In the animated psychotherapy the therapist is active in correcting the patient behaviour, gives orders, interprets, and demands the fulfilling of certain tasks. In the case of non-animated psychotherapy the therapist creates the atmosphere for self-activity of the patient. It means that the patient can freely make decisions leading to specific effects. The behaviour of the therapist makes it easier for the patient: to get to know what he really is, to self-evaluate and to choose the right solution. This kind of psychotherapy was widely used in the clinic I examined. There the patient didn't get a ready piece of advice how to solve problems and conflicts but together with the psychologist he looked for the right way out of the difficult life situation and the decisions were always taken by the patient.

Recently, the group psychotherapy has developed a lot. In the therapeutic groups different forms of influence are used. Discussion is the basic one. Apart from the

verbal form some other, non-verbal forms develop, for example panthomime, psychodrawing, psychodrama, games, dancing. Non-verbal forms are not widely used in family guidance. However, in the guidance I am interested in, group meetings are organized. In an atmosphere of kindness, frankness and safety the participants try to show their emotions. Thanks to group therapy the conflicts inside the family may be solved (not all the members of the family must take part in the therapeutic group meetings).

Matrimonial therapy may be included in the group therapy. However, I think that there are essential differences between them. First of all the couple is more closely bound up emotionally than any other therapeutic group. Next, showing of feelings is quite different in front of the partner and in front of a person from a therapeutic group. The number of people present is also very important. The less people, the more intimate the atmosphere. So I think, that the therapy of marriage should be treated as a separate branch of psychotherapy.

However, meeting groups and other forms of individual or group therapy require a well-prepared staff and good material base. I think that a building designed for a psycholtherapeutic clinic should cover three separate parts: information office, consultant rooms and entertainment hall. In the information office there should be the information boards and well-equipped libraries. The consultant rooms of sexuologist or gynaecologist should have a place for patients' files, tests and questionnaries, literature, and large-scale illustrations. The entertainment hall should contain a club and a café where the young people could meet their doctors in an informal atmosphere.

A very important thing in the work of a psychotherapeutic clinic is that the advice should be anonymous but on the other hand each case should be treated individually. Thus, the role of the information office is so important. The employees of this office are the first people whom a young person meets in the clinic. Sometimes their friendly and kind attitude towards the patient may cause that the whole treatment will be successful. They should also select problems and direct the patient to competent advisers.

Marketing should be essential in the work of psychotherapeutic clinic. The number of patients who come to clinics depends greatly on the information and its accessibility.

A guiding brochure should become a popular form of information. It should include infomation about the activity of the clinic, about meetings and film shows organized in the clinic, about the possibility of getting some advice, in what branch, by whom etc. The pre-matrimonial guidance office should be in constant contact with schools situated near-by.

Meetings, film shows, discussions should become integral and important part of group guidance. On the other hand the work of particular consultants should characterize the individual guidance. The task of psychologist is to talk with the

applicant person, help her to solve the problem herself, help her in getting to know her emotional reaction to teach her to evaluate herself honestly and in consequence to teach her how to properly evaluate the surrounding and its reactions towards the person.

The task of an educator in the pre-matrimonial office is, first of all, to prepare young people for the role of parents. They should be taught how to be intellectually, emotionally and socially mature parents. They should be informed about the stages of baby development in the cyclic system. This task may be fulfilled both in the group guiding and in individual conversations with the candidates for getting married.

The work of a sociologist is mainly optional to the tasks of psychologists and educators. He examines the patient's surroundings - both home and the age group.

The gynaecologist's work concentrates rather on giving information about birth control, contraceptives, the hygiene of pregnancy, the nursing of a baby etc. When it is needed the gynaecologist may send the patient to a medical clinic.

The sexuologist is responsible for an appropriate preparation of the candidates for the sexual intercourse. In his talks he should individually instruct the partners about the culture of intercourse and about different needs of a man and a woman etc. The work of a lawyer mainly concentrates on giving information connected with family law. He should also cooperate with the jouvenile court and the family court.

In the work of the psychotherapeutic clinic much attention is paid to success and failure in marriage and to investigate how it is dependent on the type of personality. In analyzing success and failure in marriage it is difficult not to compare the dependence which may occur between type of personality and success in marriage.

Observations there were conducted in the Birth Control Office. Ten couples represented successful marriages and ten couples represented unsuccessful marriages. All the couples had at least one child and had lived together for more than 5 years. All of them lived in towns. The partners were not older than 50, and the span of age between them was not more than 10 years. At least one of them was the patient of the guidance office. Both the successful and unseccessful marriages represented different levels of education but the kind of work in both groups was similar. In the successful couples 60% of the popula-tion constitutes couples where one partner was a white collar and the other was a blue collar worker. On the other hand in the unsuccessful couples the above pattern was represented by 20% of the population. 50% of the population of the unsuccessful marriages represented a pattern in which both partners were the white collars and the remaining 30% represented couples who worked as the blue collars. Among the successful marriages the pattern of a couple where both partners were the blue collars make 20%, the remaining 30% were couples in which both partners where the white collars. In the tested population there was one

unsuccessful marriage in which both partners graduated from only technical schools and one couple in which one partner had only technical education. Among the successful marriages there was also only one couple where one partner had the technical education. So generally speaking the majority of the tested people had at least secondary - high education. They lived together not less than 5 years but not longer than 20. The average age in the first group was 29 and in the other group - 32 years old.

Altogether 20 couples were tested - 10 couples satisfied with their marriage and 10 unsuccessful. They were tested according to J. Szopinski's Scale of Matrimonial Bound, which was based on the concept of psychic tie of partners, understood as the system of interaction in the sphere of joint feelings, co-understanding and co-operation. Apart from the questions about graduation, some optional techniques were introduced such as a statistic description of the material and examining the correlations between the tested phenomena. The basic method of observation was Mandsley Personality Inventory by H.I. Eysenck. Only the scale examining extroversion and introversion and the scale of lying were taken into consideration. The scale of lying tested the people's, tendency to lie. It was shown in maximum liminal results. The tools of the test were: the standard Mandsley Personality Inventory questionnaire and also standard Scale of Matrimonial Bond questionnaire. In the research the Polish version of the questionnaire, translated by M. Choynowski, was used. It contained 64 questions. The questionnaire contained questions in three scales: neurotic, extraversion - introversion and lying.

In the Scale of Matrimonial Bond questionnaire the five-point - scale of intensity was used. The total number of questions was 60; 20 questions in each subscale of: joint feelings, co-understanding and cooperation.

The conducted investigation shows that in successful marriages 70% of the couples had different types of reaction. Similarly in unsuccessful marriages 80% of the couples possessed different types of reaction. So both groups did not differ in accordance to extroversion - introversion. It turned out, however, that among the couples with different type of reaction there is one essential difference between the two groups as far as the feeling is concerned. However these differences were seen in connection with the partners' sex. In the first group i.e. successful marriages, only in two cases out of seven the woman was an extrovert and the man was an introvet. In the other group i.e. unsuccessful marriages, in seven cases out of eight the woman was an extrovert and the man was an introvert.

The hypothesis stated before the investigation that the similarity of types of reaction influence positively the success in marriage, as well as the hypothesis that the differences in types of reactions influence negatively the success in marriage - was not confirmed. However, the research results confirmed the main hypothesis that extraversion and introversion influence the success in marriage. The extraversion in wife and the introversion in husband were addition obstacles in good realization of matrimonial roles and personal models. The results show also that the successful and unsuccessful couples did not differ as far as extroversion –

introversion is concerned. It can't be stated then, the more similar types of partners are in the couple, the more successful the couple is. On the other hand, it may be stated that if a person does not accept partnership but is for the traditional division of roles in the couple - he/she should pay attention to the partner's type of reaction. It may turn out, that the realization of the chosen personality model as well as the self-realization are impossible or, at least, disturbed by the partner who has different psychical features.

Nowadays the wealth and family situation do not play an important role in getting married. The most important element is the partners' love. If we want young people to make right decisions in choosing the right partner and if we want them to develop their psychical maturity in the right direction - we must make home and school function accordingly. The pre-matrimonial offices should also help young people not only to supply them with knowledge in genetics, sexuology and birth control but also help them to explain the difficult problems of the man's emotional life, the development of feelings and self-realization. In my opinion, the work of the pre-matrimonial offices should be continuously developed and it should become more accessible for young people.

The couples who are not able to solve their problems by themselves should find help in the Family Office where the psychologist conducts the partners' therapy which is preceded by diagnosis of the marriage development, conflict and of the recognition of partners' personalities. The knowledge about the partner's personality allows us to understand the sources of his reaction which have been difficult to understand so far. The psychologist, getting to know the partners' personalities, chooses an appropriate therapeutic method but it is the self-identification and the identification of the partner that are the main aims in marriage psychotherapy. Knowledge about the partners' personalities is also the basic stage in diagnosing in the therapy of marriage.

The inner structure of couples is greatly complicated. It contains many problems to solve. The sources of failure in marriage mentioned in this paperdo not give the full picture of divergences which may occur between partners but I think that the ones mentions above are the most common ones and they characterize them in a way.

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Social-Cultural Animation as a New Concept in the Propagation of Culture and Education

Jan Zebrowski

Questions concerning the animation of culture and "animateurs" who organize participation in culture are recently occupying more space in the educational-sociological literature of many countries, primarily France, the Federal Republic of Germany, Great Britain, the U.S.A., Belgium, and Canada. This is not surprising, as cultural-educational work is beginning to take on the character of mass activities. There is a growing demand for educational and cultural facilities for people of all ages. An important role is being played by those employed as cultural-educational staff, such work gradually becoming a new profession.

The concepts of "animation" and "animateur" pertain to the character of present-day society - its mass leanings, anonymity and alienation. This society must be given back its life and spirit - this is the etymological sense of the term "animation". Today, such natural leaders as the teacher or priest are insufficient in many countries, what are needed are specialists in social communication and "reanimation" - the "animateures".

The social-cultural and social-educational animation movement has developed most extensively in France. The appearance of these terms gave rise to lively discussions amongst activists and those employed in numerous cultural-educational institutions and establishments of extra-school education in both France and other countries. Numerous institutions have taken up the problem, which mainly concerned the finding of an answer to the question of the understanding of animation and its conditions. Many interdisciplinary studies conducted in France (by sociologists, psychopedagogues, psychologists, economists) present animation as a complex phenomenon which cannot be comprehensible when detached from the present structure of society, the essence of contemporary culture.

Animation means the stimulating and animating of local communities (or circles) in their various fields of activities. To animate is to enliven, encourage, stimulate, to take up new initiatives; to rouse a group, impart the energy and courage to act, to mediate in and encourage to participate in social life.

Professor Pierre Besnard, a well-known French researcher in the problem of social-cultural animation consider that "animation is defined as any action in a group (collective, circle), directed towards internal communication and the building up of the structure of social life...; animation is a method of integration and participation". He considers that the function of animation is mainly expressed in the adaption to new forms of social life. [1]

Social-cultural animation is a field of social life, its main aim being to change the attitute of individuals and mutual relations, by direct influence. This takes palce during various activities; this is assisted by education, referring to active methods.

Animation distinguishes three closely connected processes:

1. the process of revelation - meaning the creating of such conditions that the group and each individual discloses its, his or her problems, doubts, desires; in cultural animation, this process is achieved by contact with works and their authors;
2. the process of creating relationships - meaning contacts between people, authors and their works; the foundations of these relationships lie in mutual understanding and agreement, and conflict and negation;
3. the process of creation - this is expressed by the uniting of individuals and groups with their surroundings by expression, initiative, responsibility and creative work.

Animation is becoming the education in understanding, invention, control; it establishes relationships of equality in which hierarchical relations are overcome, also ensuring considerable freedom of action and autonomy. It should permit a more personal choice of activity, "enliven" recognition of the authonomic existence of the subject, which would paritcipate in the development of the world to which it belongs.

Animation constitutes activities directed by persons who assemble and define the substance of the activities depending upon the social and cultural aims; it constitutes educational activity outside working time: family life, urban or rural life, recreational and sports activities, etc. It is primarily a field of voluntary associations or semi-public institutions. It was there that was born the concept of social-cultural animation, the semantics of which express the intention of eliminating the enclaves of culture connecting them with the phenomena of collective life, and extending the fields of cultural life to include everyday problems.

Animation is a highly differentiated and spontaneous movement. It enters into many fields of life - social, cultural, economic, educational, sports, and the term itself - as already mentioned - leads to enlivening and encourages to act.

The concept of animation is similar to the interpretation given by Raymond Toraille (former director of the Central Bureau for Cooperation with Schools in France), in his book "Animation pédagogique". The author relates animation not only to a specific sector of social life, such as school, but also to other fields of human activities - from trade to entertainment.

The problem of animation also deserves attention for its close connection with the idea of continual education accenting human experience. According to the assumptions of this - leaning towards self-education - true education is the outcome of such experience. Animation is therefore to help form an outlook on life and find the relations between ourselves and the world.

The adopting of various forms of animation in educational work furthers the fulfilment of the principles of active education. In the process of education, the pupils' attention is directed towards experience gained from excursions, literature, or text-books; teachers should so influence the young that they learn to look for, observe and discover phenomena from the world surrounding them. Among the French pedagogues the principle of free expression - in art, drama, movement - as serving the model of unconstrained education, gained popularity (and that for many years now). Here, the experience of "L'Ecole Moderne Française" and Célestin Freinet proved to be of particular value.

One of the key issues in Freinet's teaching is the unrestrained creativeness of pupils, illustrated in various forms of artistic and practical expression, included in the fulfilment of teaching and educational tasks. It was in expressive forms and the natural activities of a child that Freinet saw a highly important source of its cognitive interests and thus the basis of the processes of intellectual education.

Advocating creative education, "animateurs" indicate their psychopedagogical filiation. They stress the active education contained not only in the works of C. Freinet, but also those of J. Dewey, M. Montessori, E. Claparéde. They also refer to the concepts of O. Decroly's centres of interest and W.H. Kilpatrick's method of projects. The principle of encyclopaedism stands in opposition to that of enhancement of the creative functions of school education, the preparing of the young for active participation in culture, efficacious choice and independent creative work. It is only by the young becoming actively engaged in the cultural and social life of circles of their own age groups and youth clubs, and by the appropriate choice of cultural objects, that habits of cultural involvement and participation are formed, to be continued after leaving school and last for the rest of their lives, given immediate participation in social and cultural activities. Education should therefore organize the needs of the individual and so develop his or her likes as to develop personality by participation in activities.

Thus, the school of today requires a teacher "animateur", who helps pupils to gain knowledge and successfully fulfil the stimulating of the child's personality, taking advantage of his or her experiences and observations. It is a question of such a teacher - "animateur", who can skilfully incorporate into practice the new ideas of education and is a guide in life and the world of art. Of particular importance is education through art, which is a source of man's self-knowledge and self-fulfilment, and which takes into consideration his overall development.

In many publications, attention is paid to the fields and main principles of animation activity. [2] Its dynamic, creative character, aimed at enlivening the desires, aims and aspirations in the individual and environment, and the strengthening of activity in its various aspects is stressed. Animation can also be considered to be a field of activity, alongside the extensive, intensive and creative fields. So understood, animation consists in the exerting of influence aimed at facilitating both individual and group participation in more active and creative life, by better understanding of changes, easier communication with others and participation in the life of society. Animation acts as an educational instrument in

the new techniques of transmitting the benefits and values of culture, its efforts being directed towards the attenuation of conflicts resulting from the fact that the growth of ambitions is faster than the means of satisfying them.

It is from here that we have the phasic functions of animation: adaptation, information, communication and participation, which facilitate adaptation, understanding and active participation in the life of the community.

The function of adaptation is associated with the need to extend self-education and the illustrating of the possibilities of its fulfilment by different media. It is connected with the information function, the aim of which is not only to transmit and explain phenomena, but also to stimulate the demand for information and indicate the sources available. The function of communication, in turn, assumes the satisfying of relations between people, as well as the relationship of the individual in respect of specific works and their authors, mature reflection, appraisal, the art of comparison and choice. As a method of operation, animation is based on principles of a psycho-social character:

a) its aim is to effect changes in local communities (using the forces of the community itself), with the support of the inhabitants and institutions;
b) it functions on an autonomous and voluntary basis;
c) it tries to attract leaders for the aims with which it wishes the people to identify themselves;
d) it is based on the activity and activization of individuals and groups of leaders.

Animation plays the role of a factor facilitating social communication and a means of reducing conflicts by participation in activities and the fulfilment of collective tasks also by means of "dialogue". It enables individuals and groups to adapt to the economic, technical and cultural changes to which they are subjected. It is a question of gradual adaptation, the avoiding of radical changes, in order to modify the social structure.

Although the aim of animation is to prepare for participation in social life and culture, in practice - in the opinion of many critics - this activity does not embrace all circles, but mainly neglected and isolated persons, groups and communities.

The animation trend is embracing increasingly wider circles, and that not just in France. These questions are similar to our Polish cultural-educational traditions and practice; they are reflected in numerous trends of social and creative education. The reason is that the latter demands that creativeness be accepted as being of high value in the whole community system, as well as that of education and teaching, or the development of personality. I discussed this subject more extensively in a separate paper. [3]

The training of "animateurs" to participate in culture should be directed more towards the demands and requirements of the community, as this is a dynamic profession, which changes with social realities. The people required should be

suitably prepared to handle new tasks created by contemporary civilization, creative and prepared to accept innovations and expressive activities.

Summary

The article presents new concepts for the propagation of culture and education by adopting animation as a work method. Mention is made of the theory and practice of social-cultural animation in the light of present-day needs for integrated education. These problems are relatively new both in Poland and on a world-wide scale, and are becoming increasingly opportune due to the observation of the importance of education in free time and the role of "animateurs" in the education and teaching system in its broadest sense. Considering the interdependence of free time, culture and education, the author has educed the basic foundations of the concept of social animation, which enables communication between people, liberates creativeness, contributes to group education and also facilitates participation of a great number of people in cultural life. According to this concept, the individual no longer accepts "ready-made" products of culture, but wishes to participate in their creation. Animation is primarily based on cooperation and the respecting of all men.

The "animateur" conducts activities in many fields. It is a young, open and dynamic profession which is paving a way for itself among other professions. Here, the personality and manner of the "animateur" are more important than a degree. The primary factor is the ability to form relations between people. It is a profession which requires people who are creative and open to innovational thinking and expressive activities.

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THE COMPULSORY EDUCATION IN POLAND (XVI-XX C.)

Lech Mokrzecki

Efforts to introduce compulsory education in Poland are strictly connected with the aims to universalize education in the particular periods of history. The final regulation took place in the XX century only, after the regaining by Poland of her independence in 1918. The earlier stages embracing the period prior to the partitioning and that during the annexation, should also, however, be characterized. As is known, after 1795, the lands of the Polish Republic became composite parts of Prussia, Russia and Austria. The organizational solutions concerning education thus differed in the particular regions, depending upon the policies of the annexing states in respect of the Polish population.

Interest in the problems of universalizing education first arose, in Poland, during the Renaissance, as towards the close of the XV century, thanks to the moderately wealthy gentry gaining considerable influence on the government's policies, their aims to expand the network of schools and enrich their knowledge intensified. It was also the aim of the townspeople and peasants to gain easier access to schools, seeing in this the possibility of social advancement and preferment to higher ecclesiastical and secular offices.

In the XVI century a distinct economic growth was noted in Poland, the area cultivated under grain increased, as did the population and there was an improvement in the situation of the towns. The opening up of new market outlets for agricultural goods affected the development of the gentry's granges and efforts to obtain additional man power. This consisted in increasing the amount of unpaid labour to be done by the peasants and their thus being bound by stronger ties to the soil (glebae adscripti), which also meant restricting of personal freedom. After 1496, access to schools for the children of peasants was impeded, only one son being permitted to attend – and that only until the age of 12.[1] Apart from this, additional obstacles were created for preferment or occupying of higher positions by those of peasant origin, such posts being reserved for the gentry. This, in effect, discouraged even that group of the young gentry which until the end of the Middle Ages had been prepared to enter the ministry by schools. As from then, they gained their education abroad, considering that schools in Poland were designed mainly for children of the townsfolk and plebeians.

In the XVI century, one of the first humanists who demanded the introduction of state education which would embrace the young of all social classes, was Andrzej Frycz Modrzewski, author of "De republica emendanda", published in 1551. He wrote:

> Omnis de republica quaestio tribus, ut mihi videtur ... continetur. Earum quidem partium una pertinet ad civilem hanc hominum inter ipsos societatem ... administran–dam, altera – in religione Dei immortalis pure casteque colenda, tertia – in iuventute recte instituenda posita est. Atque huius quidem, quam tertio loco posui, causa ludi literarii in oppidis omnibus, in pagis etiam permultis constituti sunt"[2]

He emphasized the importance of education in the training of people who could be of service to the state, also pointing out that ability depends upon the characteristic features of the individual and is not related to the social origin.

Other XVI- and XVII-century thinkers from both catholic and protestant circles proclaimed similar opinions favouring the increasing of the number of schools in Poland.[3] Religious disputes were conducive to the development of education, as each party was interested in gaining greater influence on the bringing up of young people. The country's favourable economic situation, however, had a much greater influence on the relatively rapid growth in the number of schools. Thanks to this, the towns and even villages could afford to establish new, or restore existing schools and engage suitable teachers.[4]

Catholic and protestant denominational schools: parish, secondary (colleges and grammar), academic grammar schools and those of university level – all of his standard – were established. The increase in the number of educated people influenced the evolution of learning on the one hand, and on the other – the radicalization of social opinions and postulates concerning state reforms, including those of the education system. The demands on education increased in the XVII century. Both gentry and townspeople demanded an increase in the number of schools, modernization of curriculum and the introduction of new subjects.[5] A substantial percentage of the gentry continued to be educated at home or on the estates of the magnates, frequently in Jesuit colleges, later completing their education abroad. In the towns, on the other hand, private schools of a vocational profile were established alongside those in which the humanities were taught.

Intellectuals postulated the modernization of grain cultivation methods, expansion of investment activities, also the development of mines (salt-mines in particular) and stock-breeding centres. Unfortunately, as the result of the wars with Sweden, there was a substantial demographic regression. The population diminished by about 30% in the years 1650-1700.[6] War damage and natural calamities caused a decline in agriculture, slowing down of trade and impoverishment of the towns. The defective production system based on the labour of unpaid peasants did not favour an increase in output. Poor harvests went hand-in-hand with the European-wide drop in the price of grain. Under such condition, there was a further concentration of the great latifundia, their owners also gaining tremendous influence on the ruling of the state. The introduction of the principle of unanimity (liberum veto) in the "sejm" (parliament), led to their breaking up and prevented the fulfilment of reforms in the system.[7]

The wars of the first half of the XVIII century facilitated the intervention of foreign powers in Poland's internal affairs. During the Renaissance, the views of the gentry were of a pacifistic and antimilitarist character, the armed forces being solely of a defensive character. Wars were being waged on Polish soil, in which Poland herself did not formally participate. The situation in agriculture improved after 1730, but the increased wealth concerned primarily the magnates and gentry, not the peasants and townspeople. The existing social system enabled the establishing of increasing numbers of workshops by the magnates, based on cheap labour.

Convinced that only the radical reform of XVIII-century life as a whole could save the endangered political independence of the state, the educated leaders of the contemporary society, under the leadership of the last Polish king - Stanislaw August Poniatowski - began to organize reading clubs, establish various political and learned societies, periodicals and daily papers, also increase the number of printing offices and books published. They tried to ensure cultural and intellectual affairs a wide spectrum, embracing primarily the educated circles of the gentry and townspeople.[8]

The greatest achievement of the XVIII century was the fundamental reform of the system of education and teaching. The successive stage of development and reforms in education in Poland commenced as from the middle of the XVIII century. At the beginning of the century, education was in a state of stagnation, with a few exceptions, particularly in Royal Prussia (Gdansk, Torun, Elblag, Chelmno). The first to begin reforming its colleges was the Piarist order, drawing up an educational programme which was to illustrate to the pupils the faults in the relations existing in Poland, and how to improve them.[9]

Of tremendous significance was the calling into being of the National Education Commission in 1773, as the first state education authority. The postulates of the representatives of the intellectuals and progressive teachers were taken into consideration. It was endeavoured to teach good citizenship in accordance with the political, social and economic requirements of the state. In successive years, the National Education Commission carried out an overall reform of the education system and tried to extend the network of parish (primary) schools. As the fulfilment of these plans encountered difficulties, it was decided to burden the parish priests with the upkeep of the parish schools and the teachers. The regulations of 1774 reserved the right for their work to be checked by special inspectors.[10] The bishops also occasionally ordered the priests to endeavour to establish new parish schools (1785).[11] As a result, despite numerous difficulties the number of parish schools for the children of the poorer gentry and peasants, which embraced about 92% of the parish, increased substantially in the years 1773-1795.[12]

The rules of the NEC published in 1783 ordered the establishing of schools in towns and villages, for the purpose of teaching the young people subjects which

would be of practical use. At the same time, up-to-date programmes and text-books were introduced in secondary schools and universities, the organization of the whole system of education was changed and the system for the training of teachers improved. The material means were derived from the estate of the Jesuit order which was dissolved in 1773 in Poland.

The NEC did not introduce compulsory education in Poland, but being aware of the achievements in this field in other countries, its representatives tried to build up the network of schools and modernize the curriculum in keeping with the new trends of the Age of Enlightenment.[13] The achievements of the Commission were indisputable and lasted for several decades, having introduced some solutions which were still in existence during the period of the Duchy of Warsaw (1807-1815) and the Kingdom of Poland (created by the Tsar in 1815 from part of the territory annexed by Russia).

Polish educational traditions from the time of the National Education Commission revived in full at the beginning of the XIX century in the Duchy of Warsaw which existed during the Napoleonic period. The aim to ensure education with a leaning towards patriotism, both from the point of view of language and the curriculum, fully adopted to the needs of the nation, its traditions and cultural ambitions, came to the fore.

It should be underlined that the struggle to maintain the national character of education on Polish soil in the XIX century constituted an excellent tool with which to discredit and attenuate the various attempts to denationalize the youth in the education of the period of annexation and maintain the unflagging aim towards independence. The principle of educating the youth in good citizenship and patriotism put forward by the National Education Commission gained in topicality. Obedience towards the national leaders was demanded of every Pole and the Polish teachers were instructed to instil love of his or her mother country into every child.

During the existence of the Duchy of Warsaw there was an obvious relation between the education policy and the economic situation. The education authorities spared no pains to expand elementary education. Members of the "Chamber of Education" (the ministry), led by Stanislaw Potocki, were then influenced by the decisions of the Napoleonic code, which granted the peasants personal freedom and released them from paying socage. This, however, threatened the gentry's estates with ruin. Consequently, pursuing their aim to propagate elementary schools in which moral principles conforming with the interests of the gentry would be instilled, it was believed that it would be possible to hold the peasants within the framework of villein service and also increase productivity.

In 1807, serfdom was abolished and the peasants were granted their freedom, but should they leave the village, they had to leave behind their livestock. In this way the peasants became formally the temporary tenants of the land[14]. The "Order

for the Establishing of Elementary Schools" was issued in 1808. It was then that compulsory education was introduced for children aged 6 to 12 in towns and 8 to 12 in villages, new curricula were worked out and the organization of the school year was changed.[15] It is worth recalling that the number of elementary schools increased fourfold.

During the period of annexation (1795-1918), education was the most important field serving to preserve and strengthen the individuality and influence the national awareness amongst the population inhabiting the Polish lands. Two aspects can be distinguished in this question. The fight against denationalization was the defence of Polish culture, whereas that for the development of primary education constituted a form of propagating national awareness in the population. The problems concerning the dissemination of education and the accomplishment of the stages of introduction of compulsory education under the Prussian, Russian and Austrian annexation therefore illustrate the social and economic policies of these three powers in the former Polish territories.

Towards the close of the XVIII century, the region under Prussian rule was distinguished for its favourable economic-social development. Numerous workshops sprang up in Gorny Slask (Upper Silesia), Pomorze (Pomerania) and Wielkopolska, and in agriculture the peasants' corvée was more frequently changed to renting. In accordance with the assumptions of the state policies, the lands annexed to Prussia were transformed into agricultural areas, thus impeding the previous development of industry.

Taking as the model the Regulative Edict of 1811, the enfranchisement of the peasants was commenced throughout the whole of the Prussian annexation, as from 1823[16]. It was stipulated that the owners of farms or granges be granted compensation in the form of socage or payment in goods. The situation in agriculture came to improve substantially and the peasants began to show greater interest in education. The occupants considered school to be the best method of Germanization and the forcing of the German language on the people. The situation existing in the Grand Duchy of Poznan, which was part of Prussia, was slightly better, but in Pomorze, Slask, Warmia and Mazuria, the occupants tried to erase the Polish language completely. Some help in the organizing of resistance came from the catholic priests and Lutheran ministers, who warned against the renunciation of the mother tongue and soil.

In the three territories annexed, compulsory education was first introduced in Prussia. This resulted from an earlier policy aimed at increasing the numbers of better-qualified clerks, officials and well-trained soldiers educated according to the standards established by the state. After the edict of Fredrick II of 1763, the Allgemeines Landrecht für die Preussischen Staaten of 1794 was of particular importance, as it introduced, among other things, school districts and punishment for non-attendance at school.[17] Increasing fiscal encumbrances, however, together with conscription to the army and the ruthlessness of the authorities, had

a negative effect on the situation of the Polish population. Important decisions affecting education were introduced by the Orders of 1810-1817 and primarily the Kabinettsorder of 14th May 1825 in which it was laid down that in lands annexed to Prussia, education was compulsory for eight years for children aged 6 to 14. These Orders had a favourable influence on the curtailment of illiteracy.

In the middle of the XIX century, progressive circles of the Polish intelligentsia in the Grand Duchy of Poznan proceeded to carry into effect a programme aimed at improving the economic situation of the population by the development of industrial production, increasing the efficiency of land cultivation, and also reformation of education in towns and villages. This resulted in the stimulation of intellectual life in the whole of Wielkopolska and Pomorze. [18] This was excited by emigration literature distributed from Western Europe (mainly France). The outstanding representatives of this movement were: E. Estkowski, B. Trentowski, A. Cieszkowski and K. Libelt, who demanded equal rights in education for children from various social classes and the early dissemination of education at the elementary level (so-called "folk" schools). [19]

In the second half of the XIX century the Germanization campaign intensified systematically, as a result of which the situation of Polish schools deteriorated considerably, particularly following the commencement of the so-called "Kulturkampf" in the lands under Prussian annexation in 1872. [20] The fight with the catholic clergy went hand-in-hand with the eliminating of the Polish language from all schools, even in the teaching of religion. At the same time, Poles were dismissed from the judiciary, administration and schools, as well as their farms. The counteraction of the Polish population, in which the catholic church played an important rôle, consisted primarily in the establishing of associations of scholars, the popularization of learning, the opening of new libraries, reading-rooms, the conducting of lectures for a wide circle of audiences, the funding of scholarships for young people from poor families, the publishing of Polish books and text-books, also the opening of loan banks, Polish shops and the first factories which competed with those under foreign ownership.

Thanks to intensive and varied activities, the situation in elementary education on Poland regaining her independence in 1918 was relatively best in the territories annexed by Prussia. Almost 100% of the children were receiving education in schools, although the standard of teaching was very low and the compulsory education was restricted to the lowest grade of primary school. Simultaneously, the effects of Germanization conducted by the majority of German teachers were felt. Those attending the elementary (folk) schools were primarily the children of workers and poorer peasants, but they were no longer, however, illiterate. The fight against Germanization, on the other hand, gave rise to the numerous groups of Polish intellectuals and inspired the creating of works which have constituted a lasting value in the achievements of Polish XIX- and XX-century culture.

Education was most backward under the Austrian annexation. Maria Theresa's orders of 1776 defined the nationwide character of education, which was not tantamount to the introduction of its universal compulsory character. The successive reforms of the emperor Joseph II, of 1789, restricted, for a certain period, the exploiting of peasants by the gentry, but this did not stimulate interest in education to any noticeable degree. The "Politische Verfassung der deutschen Volksschulen für die Österreichischen Provinzen...", which were issued in 1805 occupy an important position and illustrate the growing intensity of Germanization and trend towards affording the elementary school a uniform character. It was then that supervision over schools was placed in the hands of the local clergy. [21] The decisions of this law were obligatory under Austrian rule (in so-called Galicia) up until 1873.

Throughout the whole of the first half of the XIX century Galicia experienced a distinct economic regression and the backwardness of the existing social-economic structures continued to increase. The outbreak of the peasant rebellion in 1846 and the "Wiosna Ludow" (springtide of nations) in 1848 stimulated the introduction of agrarian reforms. In this year the peasants were granted personal freedom, movement from one place of abode to another was facilitated and further changes were introduced into the education system. In Galicia, peasants accounted for 85% of the population and their small-holdings occupied almost 70% of the arable land. Polish-owned industry did not develop in the territories annexed, in principle. This was the effect of the Austrian government's fiscal policy, thus there were no investments in either agriculture or industry; mention might only be made of the beginnings of the crude-oil industry. On the other hand, Austrian capital began to be invested in the region, the output of the first factories being adapted to the European market demands.

It was characteristic that under the Austrian annexation the Polish population endeavoured to diminish the pressure of Germanization primarily by means of legislation. Greater autonomy was gained in 1866, following Austria's defeat in the war with Prussia. Attempts were then made to make up for the neglect in education. In 1869, barely 34% of all the children of school age attended elementary schools, the network of which was sparse. On gaining autonomy, steps began to be taken to improve the existing critical situation.

An important step in this sphere covered the three school laws ratified by Vienna in 1873. [22] These regulated the situation of the teachers as well as school supervision, and introduced compulsory education. In 1884, the "sejm" of Galicia passed a law which introduced two types of "folk" schools: a town school with a wider programme, and a village school with a much more modest one. The decisions concerning compulsory education were reconfirmed in the new law of 23rd May 1895, and defined it as 7 years in towns and 6 in villages. Lessons were to be conducted in the national languages: Polish, Ukrainian, Czech, etc. The main emphasis in education was on religion and loyalty to the Habsburg monarchy.

Despite the introduction of compulsory education, the majority of children did not complete it in full. At the beginning of the XX century, 86.5% of the children attended primary schools, whereas barely 5% finished the higher classes. In 1912, there were no schools at all in 97 parishes of Galicia and about 40% of the population were illiterates. It is worth mentioning that even after Poland's regaining her independence in 1918, the 6-year compulsory education period was still upheld in the region which had been under Austrian rule.

In XIX-century Galicia political culture underwent substantial evolution, which had a favourable influence on relations in education. During the initial phase of Austrian rule, the region was distinctly under-privileged in every respect. The economic crisis went hand-in-hand with social and cultural backwardness. Diminished political activity continued to be a feature of XIX-century Galacia. The gaining of autonomy, however, became an important factor in the activating of society in all spheres.

The liberalization of relations in Austria was in contrast with their tightening up under Prussian and Russian annexation. In this situation, from the close of the XIX century, Galicia began to become transformed into Poland's greatest centre of learning, education and art. Simultaneously, one could observe a clash of antagonistic social trends represented by the conservative camp and the activating of circles of middle-class democrats. This further stimulated literary output, the flourishing of universities and the shaping of the national spirit in the new schools being established. These processes intensified distinctly on the threshold of World War I, influencing the development of events during the first years of independence.

Under the Russian annexation, there is no history of compulsory education, as none was introduced. The problem of the dissemination of education was, however, strictly connected with the political-social and economic situation in the region. In the XVIII and early XIX century, the traditions of the National Education Commission and activities of Vilno University played a substantial rôle.

Whereas under the Prussian and Austrian occupation the work of the National Education Commission was undermined shortly after the partitioning, in the territory annexed by Russia it lasted until the end of the 1820's. The education reforms carried out in Russia in 1803 were based on the experience of the NEC, and thanks to the participation of Poles in their introduction (the duke Adam Czartoryski), the University of Vilno began to influence other regions of the former Republic, as also did later Warsaw University, established by the Tsar Alexander I in 1816.

In the Kingdom of Poland (created under the Tsar's rule following the Congress of Vienna in 1815), considerable attention was paid to the expansion of elementary education in the villages. The modest material means, however, derived from voluntary contributions from parishes and the inhabitants of the individual

localities, were insufficient to ensure the universal establishing of schools. Over the period from 1816 to 1822, the number of elementary schools rose from 720 to 1222 and the number of pupils from 23000 to 37000. [23] Unfortunately, in the mid-1820's this development was impeded, as the gentry refused financial backing, being afraid of there being a shortage of labour. Elementary education in the towns, however, was satisfactory, thanks to subsidies from the town councils. The establishing of numerous vocational schools resulted from the development of industry and the introduction of technical advancements.

A period of relative liberalism lasted until the outbreak of the November Insurrection in 1830, which was followed by severe repressions. The Polish "sejm" (parliament) and army were abolished, as was the separateness of Polish judiciary and education. Authority was based on police terror. Warsaw University and the learned societies were closed. Although elementary education was permitted, it was not afforded material backing, hence there were schools in towns, but the peasants were unable to maintain them in the village. In 1838, there was one school per 3,000 people in Mazowsze (Mazovia), but for almost 70,000 in Podlasie. The aim of elementary education was to ensure a religious-moral upbringing and teach obedience to the authorities; Russification was intensified simultaneously.

By the middle of the XIX century the number of village schools had dropped from 751 to 557, the number of pupils in the grammar schools having diminished analogically (in 1855 - 2800 pupils were receiving education in such schools). [24] In the Kingdom of Poland, it was succeeded in maintaining Polish as the official language in schools, whereas in other parts of the country under direct Russian rule, its application was greatly restricted.

On the initiative of the viceregent Alexander Wielopolski, in 1862 the Tsar Alexander II issued a law permitting, among others, "priests, parish superiors, owners of estates - on these estates, and the local authorities of small towns, to open small primary schools in which children of both sexes can receive primary education". [25] Unfortunately the serious repressions following the January insurrection (1863) prevented the fulfilment of any initiatives. [26]

The reform covering the enfranchisement of the peasants, pronounced in March 1864, was to accelerate the ruin of the gentry's granges. This arose as the land which was, in fact, in the peasants' hands was handed over to them and all obligations in favour of the estate abolished. In this way the centuries-old villein system was eliminated in Poland. There was, however, a development of industrial production concentrated in Polish hands, thanks to the expansion of the domestic market, a cheap labour force, the development of the railways and the customs policy adopted by the Tsardom. At the beginning of the XX century there were 30 schoolchildren per 1,000 of the population (only 20 in the villages), whereas in the territory annexed by Prussia, this figure was 190. In 1903, barely 16% of the children attended elementary school, about 65% of the popu-

lation being illiterate. The damage occasioned by the denationalization could not be compensated by private, clandestine teaching, as this was combated and prosecuted by the Tsarist authorities.

During the occupation, the education-teaching systems adopted in the particular sectors differed substantially, which was also confirmed by the situation in elementary education (folk education). In the Kingdom, the aim of the Tsarist policy was to transform education into a tool with which to consolidate the absolute monarchy and develop the Russification processes. The low standard of the schools and the desire to resist the invaders gave rise to the educated representatives of the Polish population organizing various forms of self-education. As in the territory annexed by Prussia, libraries, reading-rooms, illegal printing shops, etc. were set up.

The general state of education in the Polish territories prior to the regaining of independence, was unable to keep pace with the needs of society. In 1901, about 82% of the children in the Kingdom did not attend school, in Galicia - 41%, and in the Prussian sector, e.g. in Slask (Silesia) - only 0.3%. [27] Numerous political parties of the period, with the Polish Socialist Party and the Social-Democratic Party of the Kingdom of Poland and Lithuania to the fore, advanced slogans demanding the expansion of education. The spread of folk schools began to speed up, and with the further increase of activities of many associations and institutions propagating education, the beginnings of a national system of education began to take shape in Poland after the revolution of 1905 in Russia. In 1913, however, for every 100 inhabitants of the Kingdom of Poland, only 3 children attended school, in Galicia the figure was 14 and in the Poznan region - about 20. On the other hand, compulsory education embraced: in the territory occupied by Prussia - 99% of the children, in Galicia - 85%, whereas in the Kingdom of Poland a bare 20% of the children attended school. These figures illustrate the difficulties facing Poland in the field of education, on her regaining independence in 1918, as according to data from 1921, about 33% of the population was illiterate (of this 64% in the central and eastern regions, 34% in the south and 4% in the west). [28]

The authorities of the reborn Polish State were faced with involved tasks related to the necessity to solve numerous urgent problems in education. The magnitude of the tasks necessitated careful selection of the most pressing questions. Attention was primarily concentrated on such enterprises which would help overcome the differences existing in the regions previously belonging to Russia, Prussia and Austria. The problem was to introduce a uniform system of education-teaching, normalize the organizational principles of education, create conditions to enable the rapid training of the future teachers, prepare new text-books, eliminate the factors once serving the occupants in their efforts to denationalize the Polish population, introduce compulsory education throughout the whole country, intensify the efforts to eliminate illiteracy, expand the building of schools, etc.

Already on 7th February 1919, the decree of the Head of State "On compulsory education" was announced, this introducing 7-year compulsory education of all children aged from 7 to 14. This could be fulfilled by attending a 7-year public school, or by finishing a 4- or 5-year primary school and then completing education over a period of 2-3 years. The principle of universality of education was to be symbolized by introducing the term public school as the name for the former elementary (folk) school. Thus the number of years a child was to attend school was established (7), but no figure was set for the number of classes to be completed. [29]

The authorities commenced the establishing of school districts such as to ensure that the number of children was at least 40 and the distance to be covered to school did not exceed 3 km. It was realized that not all the children would manage to attend school, but being aware of the economic difficulties, attempts were made to adapt the carrying into effect of the decree to the state's potential. Penalties were simultaneously introduced for the impeding of compulsory education, having in mind the fact that this was introduced for the first time in the territories previously annexed by Russia; in the other regions permission was granted to retain certain previous solutions to this problem.

An important event in the history of the dissemination of the education system in Poland was the sitting of the so-called "Teachers' Sejm" in April 1919. This was convened as the result of the sustained preparatory work, scientific-educational studies, discussions and polemics conducted. The authors and disputants presented the attainments of Polish concepts on education, various concepts concerning the education system with reference to the achievements of educational and psychological science, and stressed the importance of full realization of compulsory education. The basic postulates concerned the uniform character of the public school, its accessibility, the fact that it must be free of charge, its up-to-date teaching programme and duration (7 years).

In July 1919, the "Sejm" passed the bill "On compulsory education in the Polish Army", as by extending education to embrace this group of youths it was aimed to counteract illiteracy inherited from the occupying states. The teachers were to be professional officers helped by civilians. [30]

The next stage at which there was a collision of opinions was the period preceding the passing of the first constitution on 17th March 1921. Article 118 stated that education was compulsory in respect of the primary school. It also stated that education in state and public schools was to be free of charge. Thanks to this the right of every citizen to elementary education (7 year) was once more confirmed. A characteristic document extending the statements of the Constitution, was the draft bill of April 1921 "On the obligation to establish and maintain libraries and courses for adults", but this was rejected by the majority of deputies.

The practical execution of the principles of compulsory education was defined in the bill of 17th February 1922 "On the establishing and maintaining of public schools". This also foresaw the creating of such school districts as to ensure that the distance to travel to school did not exceed 3 km, whereas the standard of organization was to depend on the number of pupils. A standard 7-class school could be set up when the number of children was over 300. The teachers' salaries were guaranteed by the state, as were funds for the purchase of teaching aids and books for the libraries. The intention was also to grant subsidies to parishes, to cover 50% of the costs of building and upkeep of school objects. [31]

The number of schools increased relatively rapidly, which resulted from the substantial increase in the birthrate, but they were frequently located in unsuitable buildings. The majority, particularly in the villages, was I-grade, the programme of which embraced only the first four classes. In 1928, only 22,3% of the schoolchildren had completed the 7-class elementary school, 13% of these in villages. [32] The remainder attended one-, two-, or four-class schools. In 1938, the number of pupils attending 7-class schools was 45,5% of the total. The new legislation was introduced fastest in the former Kingdom of Poland, and much slower in Galicia and western territories, where the authorities were anxious to strengthen the Polish language and reduce the effects of Germanization. None the less, there were unquestionable achievements in the field of compulsory education. In 1911 - 54,5% of the children of school age attended school, in 1922 - 63,1% and in 1932 - 93,9%. The qualifications of the teachers also improved. In 1922, unqualified teachers constituted 40% of the total, in 1927 - 4,2%, and in 1929 - only 0,1% of the staff employed. To a certain extent, this was favoured by a drop in the number of children of school age (in 1924 - 4,230,000 and in 1928 - 3,750,000). [33] The situation deteriorated considerably during the crisis at the beginning of the 1930s, when there was a reduction of teachers employed in education.

The school reform of 1932 brought important changes in the system of education (the minister at the time was J. Jedrzejewicz). The law passed on 11th March, was one of the main legal acts prior to World War II. This established the previous solutions on the elementary level, but permitted the official existence of three-grade elementary schools. I-grade schools completed a 4-class programme in 7 years, II-grade - a 6-class programme and III-grade - a 7-class programme. As I-grade schools predominated in villages (73,2% in 1938), the situation in practice was that children of peasants and those living in small towns found it difficult to complete their elementary education and pass on to grammar school. [34] In this way, compulsory education was not also executed in full. The deterioration of the situation consisted in, on the one hand the introduction of three-grade elementary education, and on the other - the existence of three levels of teaching. The number of pupils per teacher also increased and the number of higher-grade schools decreased (as the result of the economic crisis and the demographic drop). A propitious factor, however, was the modernization of the teaching programme, with the extending of compulsory education to embrace the whole

country and maintaining an 8-class elementary school in Slask (Silesia) in accordance with its long-standing tradition there. [35]

On the subject of educating persons not coming under the school districts, it was decided that they could complete their education in schools or by attending supplementary courses. Their programme was divided into three years and was based on the elementary school. For young people who had fulfilled their duty as regards attending school, but were not yet 18 years of age, compulsory supplementary education in vocational schools was introduced. It was stressed in the "Statute of public elementary schools" introduction, issued on 21st November 1933, that education was compulsory and free, whereas the organization depended upon the number of pupils. [36]

The gradual introduction of the new system of education began in 1932 and was completed in 1938/39. Thus just before the outbreak of war, the plans of the law were put into force and from the legal point of view the situation in education became stabilized. As the result of economic difficulties, however, the assumptions of compulsory education could not be fulfilled conclusively and in 1937/38 about 1 million children did not attend school, the number of illiterates being about 20%. [37] None the less, during the period 1918-1939 education taken over from the occupants was nationalized, one basic type of elementary school was established throughout the country, the teacher training system was substantially improved, various forms of supplementary training for teachers were introduced, extra-school education was extended, illiteracy was reduced considerably, the most important achievements of European and American educational science were adopted and research centres of good standing opened, numerous periodicals concerned with educational-teaching matters and the education system were published, valuable concepts for children's publications based on psychological and pedagogical principles were elaborated.

During theWorld War II the occupant hindered or even prevented the educating of the Polish youth. After the liberation in 1945, work was once more taken up on the reconstructing of the education system in new political conditions and in the face of the tremendous destruction left by the war. Losses in education and educational institutions amounted to 60% of the pre-war level. 4,880 elementary schools, 487 grammar schools and 17 universities were destroyed and about 6,000 teachers were killed by the Nazis. [38]

In the first proclamation of the newly-forming government it was stated that: "One of the most urgent tasks of the Polish National Liberation Committee will be ... the rebuilding of education and guaranteeing of free education at all levels. Compulsory education will be strictly observed... The rebuilding of schools will be taken up immediately". [39] Pressure was exerted in particular on the intensification of methods of overcoming illiteracy and the enforcing of compulsory education on the elementary level.

The guiding principles of the Committee's Education Department issued in 1944 stressed that "... the aim should be to ensure that the greatest possible number of children in every school district should be afforded the opportunity to complete 7 classes in elementary schools offering a full teaching programme". On the other hand, the Instructions dated 16th July 1945 ordered the extending of "...compulsory education to 8 years for those pupils who, during the additional year, will complete their education in the last (seventh or sixth) class of their school". [40] A year later it was decided to extend school education to 8 years in certain parts of Poland. It was thus intended to realize the postulates submitted at the Education Congress in Lodz, in June 1945. Unfortunately the means to carry out this decision were lacking, as the most urgent job to be done at that time was to rebuild the country after the destruction caused by the war.

During the period 1945-1948, despite political and social changes slightly modified decisions of the 1932 law were still held good in Poland. Further reconstruction of education commenced as from 1948, introducing an 11-year uniform general-education (grammar) school. The enforcement of 7-class compulsory education was entrusted to the heads of schools with the participation of PTA's and education commissions in town councils. Aiming to eliminate illiteracy, the "Sejm" passed a law on" ...the social obligation of free education for illiterates and semi-illiterates" on 7th April 1949. [41] Completely new teaching and educational programmes which broke away from the traditions of the years 1918-1939, were drawn up.

The consecutive stage in the regulating of compulsory education was the decree of 23rd March 1956. Here, Art. 1 stated: "Compulsory education embraces the completing of the programme included in seven classes of the elementary school". [42] This referred to children from the age of 7 to 16, but adolescents from 14 to 16 could complete their classes in schools for employed persons. Children were obliged to attend school regularly and participate conscientiously in lessons. The former principle that the distance between a child's home and school should not exceed three kilometres was maintained. Those made responsible for children attending school were parents, legal guardians or employers, lists of children obliged to attend school being maintained by the national council offices.

Characteristic of the first post-war decade (1945-1955) was the introduction of almost universal education at the elementary level, the eliminating of illiteracy as a mass phenomenon and the facilitating of access of grammar schools and universities. On 15th December 1956, the Council of Ministers passed a resolution concerning the obligation for employees to be afforded additional education to ensure completion of the elementary school programme. Two-shift employment was introduced to guarantee that all those employed could attend school.

The public discussion on the Polish system of education commenced in 1957 contributed to the undertaking of work on the preparation of a general reform of

education. Freedom of expression was conducive to the political changes in Poland[43] in 1956 and also the favourable economic development of the country. Finally, on 15th July 1961, the "sejm" passed the law "On the development of the system of education and teaching". To meet the long-standing demands, an 8-class elementary school was introduced, this to ensure everyone uniform education. Compulsory education embraced children and adolescents from the age of 7 to 17. Education was free, undenominational and maintained by the state. Thus the whole cycle of general education was to cover 12 years at school, ending with "matura" (matriculation).

The organizational and programme reform in education was carried out over the period 1962-1967. The main effort was concentrated on the training of teachers at university or college (3-year Teacher Training College) level, and on the modernization of the material basis available in education.

The law passed by the "Sejm" on 13th October 1973 was carried on the 200th anniversary of the establishing of the National Education Commission, and was to open a new stage in the history of Polish education, consisting in the introduction of universal, 10-years general education, completion of which was obligatory for all young people. It was made compulsory for all teachers to graduate from university with a "Master's" degree. Preparations for the reform also covered the modernization of teaching programmes, the writing of new text-books and the modernization of the architectural solutions in school buildings. Poland's economic difficulties towards the close of the 1970s, however, meant the holding up of decisions on the introduction of 10-year compulsory education, on the other hand, the reform covering teaching programmes and supplementary training of teachers at university level is being successively fulfilled.

On analyzing the history of the introduction of compulsory education in Poland, it is easy to see that it took place under conditions which differed from those in other European countries. This arose trough the fact that from the close of the XVIII until the beginning of the XX century it depended entirely on the internal and economic policies of the three annexing countries. The individual regions which constituted the territory of the former Republic of Poland therefore developed separately and it was frequently the case that each followed its own separate and often completely different programme in the field of education and teaching.

The short period of independence (1918-1939), during which, regardless of philosophical, political or social controversies and economic difficulties, efforts were made to work out a common model in education and smooth out the differences existing between the particular regions, this being brutally disrupted by the outbreak of World War II.

As the result of wartime activities and the occupation, Poland suffered tremendous damage and destruction, many teachers also having lost their lives. However, under the changed social-political situation, the rebuilding and reconstruction of education was recommenced in 1945, first by introducing compulsory education in 7-class primary or elementary school, this later being extended to 8 years (1961). The attempt to introduce a 10-class school (1973) ended in failure, mainly due to lack of economic means, but the reform of teaching programmes aimed at their modernization, which was conducted at the turn of 1970s/1980s, indicates that further efforts in the fields of education and teaching in Poland, will be directed towards this general direction.

Notes

1 These decisions were taken by the gentry at the "Sejm" in Piotrków Trybunalski in 1496 and later extended in successive "sejms" at the beginning of the XVI century.

2 Andreae Fricii Modrevii, Commentariorum De Republica emendanda libri quinque, edidit C. Kumaniecki, Warsaw 1953, pp. 32-33.

3 Mention could be made of the professors of the Cracow Academy – Szymon Marycjusz and Sebastian Petrycy, and among the Lutherans – Peter Oelhaf, teacher at the Academic Grammar School in Gdansk.

4 J. Kowalik, Parish education in the archdeaconry of Sgcz from XVI to XVIII century, Lublin 1983, p. 30.

5 At that time, a relatively modern teaching programme was represented by the Arian schools (the Academy at Raków) and the Lutheran grammar schools in Royal Prussia (Gdansk, Torun, Elblag). Cf. L. Mokrzecki, "The Link between Theory and Practice in the Achievement of Polish Scientists and Scholars of the Baroque and Enlightenment Periods (17th – 18th c.)", in: The International Standing Conference for the History of Education, Seminar Group 2, Oxford 1983, p. 67.

6 The History of Poland, ed. J. Topolski, Warsaw p. 341 and foll; J. Topolski, Die Geschichte Polens, Warsaw 1985, p. 101.

7 The "Sejm" proceedings were broken off for the first time in 1652.

8 T. Kurdybacha, The Millenium of Polish Education, Warsaw 1967, p. 35.

9 Considerable credit in this field goes to the priest Stanislaw Konarski, who founded the Collegium Nobilium in Warsaw in 1740 and carried out a reform of the teaching programme in all the Piarist colleges in Poland in the years 1748-1752. Shortly after this, the programmes in the Jesuit colleges were also modernized.

10 The National Education Commission, ed. S. Tync, Wroclaw 1954, pp. 28, 387. H. Pohoska, General Inspectors of the National Education Commission, Lublin 1957, p. 72; B. Suchodolski, The National Education Commission, Warsaw, 1972, p. 137.

11 The bishop of Vilno - Ignacy Massalski, chairman of the National Education Commission, also appealed for this.

12 S. Litak, The Structure and Function of Parishes in Poland, in: The Church in Poland, V.II:XVI-XVIII Centuries, Cracow 1969, p. 379 and foll.

13 See: B. Suchodolski, National Education Commission, p. 176 and foll.

14 J.A. Gierowski, The History of Poland 1505-1864, Part II, Warsaw 1978, p. 191.

15 According to the order: "1. No town, small town or village is to be left without the school it requires ..., 5. No child of any religious denomination is to be left without the school it needs..., 27. All members of the school society are duty bound to send their children to school...". Cited after: Sources for the history of education and educational ideas, V.II, ed. S. Woloszyn, Warsaw 1965, pp. 321-324.

16 J.A. Gierowski, The History of Poland, p.213.

17 S. Salmonowicz, Frederick II, Wroclaw 1981, p. 149 and foll.; K. Trzeebiatowski, The Organization and Legal Bases of Education, Part I, Gdansk 1964, pp. 10, 78.

18 J. Zarnowski, "The Fatherland Was Language and Speech", Warsaw 1978, p. 144.

19 The Heritage of Annexations, ed. J. Osica, Warsaw 1973, p. 170 and foll.; J. Zarnowski, op. cit., p. 139.

20 L. Trzeciakowski, Kulturkampf in the Prussian annexation, Poznan 1970, p. 15; L. Borodziej, Prussian Educational Policies in Polish Territories during the Kulturkampf Period, Warsaw 1972, p. 71 and foll.

21 Drafts of Educational Reforms in Galicia on the Threshold of Autonomy (1860-1873), ed. Cz. Majorek, Wroclaw 1980, pp. VI-VII; Z. Ruta, Elementary Education in the Cracow School District 1918-1939, Wroclaw 1980, p. 11; L. Mokrzecki, The Political, Social and Economic Situation of Poland and Compulsory Education (to 1918). In: Social-Economic Life and Compulsory Education, edited by G. Genovesi, Vol. III, Parma 1986, p. 152.

22 These were published in: The Gazette of National Laws and Decrees for the Kingdom of Galicia and Lodomeria with the Grand Duchy of Cracow, 1873, No 250-251 and 255. Cf. Drafts of Educational Reforms in Galicia..., p. XIX.

23 J.A. Gierowski, op. cit., p. 243.

24 ibid., p. 399.

25 The law on elementary education in the Kingdom of Poland. Part one, Elementary Instructions, Chapter I, Art 1, Cited after: The Sources for the History of Education..., V.II p. 503.

26 J. Dybiec, The Problem of Compulsory Schooling and Universal Elementary Education in the Kingdom of Poland in the Second Half of the 19th Century and Beginning of the 20th Century, in: Compulsory Education: Schools, Pupils, Teachers, Programs and Methods, Ed. by G. Genovesi, Vol II, Parma 1986, p. 80.

27 J. Buszko, The History of Poland 1864-1948, Warsaw 1978, p. 208.

28 J. Hellwig, The Education of the Employed in Poland, Warsaw 1986, pp. 110, J. Buszko, op. cit., p. 401.

29 K. Trzebiatowski, Elementary Education in Poland in the Years 1918-1932, Wroclaw 1970, p. 68; J. Zerko, R. Grzybowski, The Legal Foundation and Accomplishment of Compulsory Education in Poland in 1918-1939, in: Introduction, Development and Extension of Compulsory Education, ed. by G. Genovesi, Vol I, Parma 1986, p. 205; The History of Education, XX Century, ed. by J. Miaso, V.I, Warsaw 1980, p. 30.

30 J. Hellwig, The Education of the Employed..., p. 111.

31 M. Pecherski, M. Swiatek, The Organization of Education in Poland in the Years 1917-1969. Basic Legal Acts, Warsaw 1972, p. 143.

32 J. Buszko, op. cit., p.403.

33 K. Trzebiatowski, Elementary Education, p. 261.

34 Although II-grade elementary school finishers already had the right to apply for acceptance to secondary schools (grammar schools), they still had to pass entrance examinations in all subjects, whereas after completing 7 classes it was only necessary to pass examinations in Polish language and mathematics. The grammar schools covered 4 classes and the lycée 2 - the latter concluding with matriculation examinations. Thus the total time taken to obtain matriculation was 12 (13) years. Of Z. Ruta, Elementary Education..., p. 149.

35 Prior to 1932 compulsory education in Galicia remained 6 classes, whereas in Slask (Silesia) an 8-class elementary education was compulsory the whole time.

36 The statute took into consideration the number of pupils in the school and not the number of children in the school district.

37 K. Trzebiatowski, The Organization of Education in the Polish People's Republic, Warsaw 1972, p. 29.

38 J. Buszko, op. cit., p. 532.

39 See: The Manifest of the Polish National Liberation Committee of 1944, (PKWN).

40 Instructions concerning the achievement of compulsory education and the organization of elementary schools in the 1945/46 school year. Cited after: M. Pecherski, M. Swiatek, The Organization of Education..., p. 213.

41 The law on the eliminating of illiteracy dated 7. IV.49, Official Gazette No. 25, item 177, 1949.

42 Decree on compulsory education dated 23. III. 1956.

Die Schule und Integrationsprobleme der pommerschen Jugend im 16. - 19. Jh.

Lidia Burzynska, Lech Mokrzecki, Kazimierz Puchowski

Das Gebiet von Königspreußen wurde von einer Bevölkerung bewohnt, die aus Vertretern aller Stände zusammengestetzt was. Hier befanden sich auch die reichen Handelsstädte mit Gdansk, Torun und Elblag, die ihr eigenes ausgebautes Schulnetz organisierten. Verhältnishmäßig naheliegende Postulate im Berich des Bildungswesens haben die Festigung der Integrationsprozesse erleichtert. Es scheint interessant zu sein die gegenseitigen Bedingtheiten zwischen dem Bildungswesen, welches unter bestimmten werschaftlichen, gesellschaftlich-politischen und religiösen Umständen wirkte, und den hier auftretenden Erscheinungen aufzuklären, welche die Jugend und die Studenten um die von ihnen anerkannten Ideale vereinigten.

Im Laufe des XVII - XIX Jahrhunderts sind zwei Zeitabschnitte zu unterscheiden. Der erste, der bis zum Untergang des I. Reiches (XVIII Jahrhundert) reicht, und der zweite, zur Zeit der Tailung von Polen. Ein günstiger Umstand für die Entwicklung der Edukation war die Tatsache, daß auf dem uns interessierenden Gebiet niemals eine so stark in anderen Gebieten von Polen beobachtete Polarisation der Standpunkte zwischen den Anhänger und Gegnern des Schulunterrichts aufgetreten war. Hier wurde immer das Gewicht der Edukation und ihr Einfluß auf das Alltagsleben hoch geschätzt.

Die Kinder des pommerschen Adels der katholischen Konfession lernten in Klosterschulen, die in kleinen Orten von Benediktinerinnen und Norbertanierinnen geführt wurden. Ein Beispiel dafür kann die Tätigkeit der im XVI Jahrhundert wirkenden Äbtissin Magdalena Morteska (1556-1631) sein im Kloster von Chelm und seinen Filialen in Zarnowiec, Torun und später auch in Grudziadz.[1] Analogische Bemühungen nahmen auch die Norbertanerinnen in Zukowo, (bei Gdansk) und die Männerkloster der Zistersen in Pelplin und in Oliwa. In den Schulen, die von den Klostern geführt wurden, kam die Adelsjugend mit den Bürgerkindern, oft aus sehr wohl hat einen Familien, zusammen.[2] Dies hat die Gelagenheit geschaffen zum gegenseitigen kennenlernen, näherer gegenseitiger Kontakte eines besseren Verstehens der bestehenden Bedürfnisse, u.a. Es kam oft zu Eheschliessungen zwischen den Vertretern verschiedener Stände.

Ein anderes Element der interständischen Integration als Effekt des Unterrichts in den Klosterschulen in Königspreußen und im Ermland war die Vervollkommung der Kenntnis der polnischen Sprache. Die Entwicklung der Reformation begünstigte das Schrifttum in den nationalen Sprachen. Die ortodoxen Luteraner

benutzten im Prinzip Latein in den Großstädtischen Schulen, degegen zu Hause wurde vorwiegend Deutsch gesprochen. Die erwähnten Klosterschulen dagegen, wie auch die Jesuitkollegien haben öfter den Unterricht in polnischer Sprache geführt. M. Morteska fing auch als erste an, die Geschichte der einzelnen Klöster in polnischer Sprache zu schreiben. Auch die einzelnen luteranischen Gemeinden haben die Lehre über Polen verbreitet. Als Beispiel kann hier die Krokowa-Gameinde, (bei Puck) erwähnt werden, welche mit den Schulen in Leszno zusammenarbeitet, woher Lehrbücher, Psalter und Liederbücher in polnischer Sprache gebracht wurden.

Ähnliche Integrationsfunktionen erfüllten die in Torun, Alt Schottland (bei Gdansk), Chojnice, Grudziadz, Malbork order im Ermland (Braniewo Reszel), wirkenden Jesuitenkollegien. Diese wurden von der Bürger- Adels- und Bauernjugend aus Pommern besucht, sowie aus anderen Gebeiten des Landes, aber auch vom Ausland (z.B. aus Ungarn und Schweden). Es wird berechnet, daß um 25% der Schüler ausserhalb der unmittelbaren Region stammte.[3] Im Laufe des XVII Jahrhunderts trat allmänlich die Polonisation der Kloserlehrer ein, der Bereich des in polnischer Sprache geführten Unterrichts wurde größer, es wurde gerne die Geschichte von Königspreußen und dem ganzen Polnischen Königsreich besprochen. Die Jesuitenlehrer wurden oft in neue Kollegien eingesetzt, daher trat eine weitere Uniformisierung der Edukationsprozesse ein, dank der Einführung von denselben Lehrbüchern, der Verallgemeinerung der Persönlichkeitsmuster und der politischen Anschanungen.

Es ist diskutabel, ob solch eine Situation vom Standpunkt des Staates immer günstig gewesen ist. Aber viele Bearbeitungen (A. Ines, A. Kanon, W.W. Kojalowicz, J. Drews), dienten der Polnisation der Retorik, in der immer mehr Platz der Genealogii, Heraldik und der Geschichte von Polen gewidmet wurde. Die Sarmatisation des Jesuitenklosters im XVII Jahrhundert begünstigte die moderneren Reformen nicht, begünstigte jedoch die Vereinheitlichung der Adelskultur in Königspreußen und im Ermland mit der allgemeinpolnischen Kultur. Die lateinsprachliche Jesuitenschule integrierte also die Jugend um die polnische Sprache und Kultur.[4]

Der Unterricht der polnischen Sprache, das Verständnis für seine utilitäre und gleichzeitig integrierende Funktion, verursachte daß in den auf hohem Niveau stehenden akademischen Gymnasien in Gdansk und Torun Lektorate der polnischen Sprache eingeführt wurden. Begabte Lehrer, denen sehr gute Arbeitsbedingungen geschaffen wurden trugen dazu bei, daß viele polnische Gedichte und Bühnenwerke entstanden und das die polnische Sprache unter denjenigen Einwohnern popularisiert wurde, die im Alltag sich der deutschen Sprache bedienten.[5]

Beim Studium der polnischen Geschichte bediente man sich verschiedener Lehrbücher. Einen Teil davon bereiteten Professoren vor, die im pommerschen Schulwesen beschäftigt waren. Es wären hier die in Polen populären Werke von

J. Pastorius "Florus Polonicus" (1941) von J. Drews "Flos Regnorum" (1706 um etwa 10 weitere Auflagen - polnisch und fremdsprachig), G. Lengnich "Historia Polona" (1740) und andere[6] zu erwähnen. Es ist bemerkenswert, daß im Bereich der Lehrbücher eine weitgehende Integration herrschte. Im Lehrprogramm hat man Veröffentlichungen verschiedener Autoren berücksichtigt, wobei man sich nach ihrem sachlichen Wert richtet, nicht aber nach der Herkunft der Konfession oder der Sprache der Autoren.

Es muß unterstrichen werden, daß obwohl die Koexistenz auf einem Gebiet verschiedener Konfessionen oft zu Streitigkeiten fürthe, entwickelte sich im Bereich der wissenschaftlichen Untersuchungen, insbesondere in den naturwissenschaftlichen und mathematischen Fächern eine rege Zusammenarbeit, unabhängig von der jeweiligen Konfession des Gelehrten. Dies kam zum Ausdruck in Form von Briefwechsel, oder in Form von Anwendung der Werken und Lehrbücher protestantischer Autoren in katholischen Schulen und umgekehrt (G. Rzaczynski, E. Wassenberg, J. Pastorius, J. Bielski, J. Klein, J. Breyn).[7] Es kann also festgestellt werden, daß auf dem Gebiet von Königspreußen und Ermland eine bedeutende Integration eingetreten ist im Bereich der gegenseitigen Ausnutzung der Ergebnisse ähnlicher thematisch naheliegender Untersuchungen. Man hat sich nicht nur auf Gelehrte beschränkt, die in Pommern tätig waren, sondern man griff auch gern zu Werken, die in anderen Regionen des Landes entstanden sind (z.B. zu den Werken des Rektors des Jesuitenkollegiums in Lublin - W. Bystrzonowski).

Als im XVIII Jahrhundert wissenschaftliche Gesellschaften in Gdansk und Torun gegründet wurden, wurde der Austausch noch lebhafter und umfaßte die wichtigeren Zentren von Europa. Im besonderen Interessenkreis befanden sich die wissenschaftlichen Errungenschaften auf dem Gebiet der Eksploation der Naturschätze, der Verbesserung der Schiffahrtstechnik, des Schiffbaus, u.a.[8]

Bei der Analyse der Tätigkeit des katholischen und des protestantischen Bildungswesens im Zeitalter des Barocks und der Aufklärung kann festgestellt werden, daß als Integrierungsfaktor eine gewisse Einheiltichkeit der Erziehungsideale der analogischen Schulen gelten konnte. Die hauptaufgabe bestand darin, bei der Jugend religiöse Einstellungen auszubilden und sie in entsprechendes Wissen auszustatten, die ihr nötig wäre, beim Ausüben öffentlicher Dienste oder beruflicher Arbeit. Es ist natürlich klar, daß oder bei beruflicher Arbeit. Es ist natürlich klar, daß die Katholiken, Luteraner oder Kalvinisten unterschiedliche Glaubensprinzipien bekannten. Dies führte verständlicherweise zu verschiedenen Streitigkeiten auf diesem, Gebiet, die aber nichts das Princip der religiösen Erziehung als solcher betrafen. Genauso vereinigte des Postulat der Utylitarität, das im Unterricht dominierte, sowohl die Kinder des Bürgertums, deren Besitzbereich sehr unterschiedlich war, als auch Adelskinder. Deshalb traf man in den städtischen Schulen oft Kinder adliger Herkunft. Der gemeinsame Besuch von Unterricht, Teilnahme and Vorlesungen und Diskursen, schwächten das Gefül der bestehenden Unterschiede. Es enstand

ein übergeordnetes Bewußsein der Achtung für das Wissen und seiner Nützlichkeit sogar im Alltag. Das im XVII und XVIII Jahrhundert im didaktischen Prozess bewiesene Verständnis für die Vorteile der Wissenschaft wurde in der Zusammenarbeit der Wissenschaftler unterschiedlichster gesellschaftlicher und religiöser Orientationen bestätigt. Wir möchten hier nicht die oft heftigen Diskussionen entschärfen, welche einzelne Probleme betrafen, aber ihre Quelle lag oft in der Uberzeugung, daß die eigenen Meinungen die richtigen sind. Manchmal nahm der Meinungsaustausch internationale Dimensionen an, wie z.B. im Falle der Werke von B. Keckermann im Bereich der Philosophie und Geographie, J. Hevelius in Astronomie, H. Kühn in Mathematik und Physik oder G. Rzaczynski und J.T. Klein in den Naturwissenschaften.[9]

Die Jugend aus den ärmeren Verhältnissen mußte ihr Streben im Bereich der Ausbildung zu einem mit finanziellen Möglichkeiten beschränkten Niveau herabsetzen, zu den Bedürfnissen zukünftiger Arbeit als Kaufleute, Handwerker, Seeleute usw. Kinder des bescheideneren Adels wurden heufig zur Erziehung an Hochadelshöfe geschickt, oder sie mußten sich, genauso wie die Bürgerkinder, um Stipendien bemühen Privatpersonen (reicher Adel, Patrizier) Stadträte, und im XIX Jh. auch verschiedene Gesellschaften, stifteten viele Stipendien, um der begabten Jugend bei der Weiterbildung zu helfen. Es kam oft vor, daß Hochadlige, die ihre Kinder zur Ausbildung ins Ausland geschickt haben, zusätzlich ein paar junge Leute als Gouverneure mit ihnen entsandte und ihnen dadurch ein Studium an bekannten Universitäten ermöglichte.

Die stipendiale Hilfe, welche der Jugend erteilt wurde, betraf nicht nur die Endetappe der Studien, sondern auch den Anfangsunterricht in der Elementarschule. Es wären hier Stipendienstiftungen der reichen Familien Wejher und Przebendowski zu erwähnen, für Kinder des Adels, der Bürger und der Bauern, damit diese in den Schulen von Puck, Wejherowo und anderen bekannten Zentren lernen konnten.[10]

Das Ubergewicht des humanistischen Modells bei den Katholiken, und des Utilitaren bei den Protestanten was u.a. die Ursache, daß die protestantischen Kinder vorwiegend Rechtswissenschaften, Theologie, Medizin und Philosophie wählten, und Kinder der Katholiken - Theologie, Rechtswissenschaften und Philosophie. In den Niederlanden studierte man meistens zwei Disziplinen, und in Deutschland hörte man zuerst Vorlesungen bei einem Professoren, um dann zu einem zweiten zu gehen. Es wurde zum allgemeinen Brauch, daß die zukünftigen ärzte nach Basel, Leiden und Padua gingen, katholische Theologen nach Wilna, Krakow, Braniewo und Rom (Collegium Germanicum) die Luteraner - vor allem nach Königsberg, Wittenberg, Leipzig, Jena, Rostock und Halle, die Kalviner dagegen nach Bremen, Heidelberg, Basel und Straßburg.[11]

Bis zum Ende des XVIII Jahrhunderte ist eine gewisse Stabilität der gewählten Berufe und der Studienorte sichtbar. Das Auslandsstudium ermöglichte besseres

Kennenlernen von den wissenschaftlichen Errungenschaften der einzelnen Universitäten und Länder, aber auch die dort herrschenden Sitten und Bräuche. Einige von denen fanden Anerkennung bei der Jugend, die sich darum bemähte sie in Pommern einzuführen. Dank dem erreichten viele Neuigkeiten dieses Gebiet viel schneller. Bei den gebildeten Menschen entstand ein bestimmtes Modell der Problemlösung und ein der Entwicklung des Bildungswesens und der wissenschaftlichen Forschungen gegenüber positives Klima.

Die erwachsenden Integrationsprozesse im Bereich des Bildungswesens haben Einfluß gehabt auf die Vereinheitlichung der Erziehungsideale und der Anforderungen, die dem Schulwesen gestellt wurden. Unter den Bürgern der Städte wuchs eine beträchtliche Anzahl von Personen auf, die als "Homines Litterati" bezeichnet wurden. Aufgrund ihrer Ausbildung und ihrer fachlichen Vorbereitung nahmen sie im Zeitalter der Aufklärung die wichtigsten Ämter und Posten ein. Die Einheitlichkeit der anerkannten Ideale wird durch das Schriftstellertum jener Zeit bezeugt. Bis heute ist es in den Archiven zu finden.[12]

Es wäre auch interessant zu untersuchen, wie die Tätigkeit des Schultheaters die Konsolidation der Interessen im Bereich des Bildungswesens förderte. Die lutheranischen Gymnasien und die Jesuitenkollegien führten oft viele Theaterstücke auf, die von eigenen und fremden Professoren geschrieben wurden. Zum Gegenstand dieser Stücke wurden – in allegorischer Form ausgedrückt – verschiedene Themen, welche die schwierige Lage des Landes shilderten, besondere Charaktereigenschaften bei den Helden hervorhoben, die religiösen Anschanungen herausbildeten. Aus verschiedenen Anlässen vorbereite Vorstellungen waren meisten mit irgendwelchen wichtigeren Ereignissen im Leben des Landes, der Stadt oder der Schule verbunden. Das Einfüren von Motiven welche mit der Geschichte von Polen, Littauen, Königspreußen oder Ermland verbunden waren, konzentrierte die Aufmerksamkeit auf der Vergangenheit des Landes und der nächsten Region. Es wurde an die Siege der Könige Stefan Batory, Jan Kazimierz, Jan III Sobieski errinert, oder auch an der uralten Zeiten des Giedymin in Littauen.[13] Viele Theaterstücke wurden in polnischer Sprache aufgeführt; dank dem verringerte sich die Domination von Latein. Als Schauspieler traten Schüler adliger und bürgerlicher Herkunft auf.

Es kann auch auf eine gewisse ökumenische Rolle des Schultheaters gewiesen werden. Trotz entschiedener Mißbilligung der luteranischen Mehrheit der Mitglieder der Stadträte, (z.B. in Gdansk und Torun), besuchten die Vorstellungen die von den Jesuiten vorbereitet wurden gerne die Einwohner dieser Städte und der umgebenden Dörfer, auch wenn sie anderer Konfession waren. Das theatralische Leben hatte also seine Anziehungskraft, trotzdem, daß z.B. der Stadtrat in Gdansk es verboten hatte, daß Jesuiten Bekanntmachungen über die vorbereiteten Vorstellungen veröffentlichen (1618).

Die Tätigkeit der Schultheater, genauso wie die gelegentlichen Vorstellungen in zufällig gewählter Umgebung, z.B. zum Anlaß des Königsbesuches, oder einer

Woiwodenreise, Geburten, Hochzeiten oder dem Tod edler Bürger, gaben die Gelegenheit zu öffentlichen Auftritten der Schüler und gaben Ausdruck einer engen Zusammenarbeit der Schule mit dem Leben der Stadt und des Landes. Eine Bestätigung dafür sind auch die Errungenschaften auf dem Gebiet der Musik, sowohl im Bereich der Kreation, wie der Darstellungskunst. Mit einem Wort, spielten die reichen künstlerischen und literarischen Errungenschaften der einzelnen Bildungsstätten eine wichtige Rolle in der Festigung der Bande zwischen dem Bildungswesen und der Stadt, und der Teilnahme der Professoren und der Schüler bei der Realisation der vor ihnen stehenden Aufgaben.

Ein Schwieriges Problem zur Beurteilung der integrativen, aber auch gleichzeitig desintegrativen Bedingungen, sind die wechselseitigen Abhängigkeiten zwischen dem Bildungswesen und der Religion, oder genauer gesagt, zwischen den Schulen und Kirchen mit denen sie am engsten verbunden waren. Das XVI Jahrhundert war eine Zeit einer schnellen Festigung der Reformation in Köngspreußen und im ganzen Land. [14] Sie brachte mit der Zeit ein überzeugendes Übergewicht der evangelisch-augsburgischen Konfession, weiter gingen der Katholizismus, Kalvinismus, die judaische Religion, die arianiche Religion, u.a. Der Sieg des Luteranismus führte die pommersche Jugend und die Studenten zu dieser Konfession, was zugleich zu Streitigkeiten mit Anhängern anderer Konfessionen führte. Der Luteranismus siegte vor allem unter dem Bürgertum. Der Adel blieb vorwiegend katholisch, oder, ist sie zum Kalvinismus oder zu den Arianern übergetreten. Die Bauern blieben katholisch. Einen entscheidenden Einfluß behielten die Katholiken in Ermland.

Die persönlichen Verbindungen des Klerus mit dem Bildungswesen, Vorträge in Theologie, welche von ihm gehalten wurden, die häufige Verbindung des Rektorenamtes mit der Leitung des Lehrstuhls für Theologie, verursachten in der Zeit von XVI JH. bis zur Hälfte des XVIII Jahrhunderts eine Festigung dieser Disziplin im Vergleich zu den anderen. Die Inbrunst der Aussagen, der gehaltenen Predigten und verlegten Schriften, die Aktivität vieler Pastoren und Priester führte zur Konsolidation der Anhänger der einzelnen Religionen. Es ist auch eine deutliche privilegierung der Anhänger derjenigen Konfession zu vermerken, die in den jeweiligen Städten dominiert. Die finanziell günstigen ämter in der Kirche, in der Administration, in den Gerichten und im Bildungswesen, waren vor allem für sie reserviert. Dies wurde natürlich zum neuen Anspom sich der protestantischen oder katolischen Seite anzuschließen. Auf diese Weise entstand auf der einen Seite eine religiöse Integration, auf der anderen dagegen - eine Polarisation der Anschanungen der einzelnen konfessionellen Gruppen.

In Jahren des Durchbruchs des XVI und XVII Jh. kann anfangs von einer Koexistenz der Luteraner und Kalvinisten in denselben Kirchen gesprochen werden. Aber schon nach dem Jahr 1630 macht sich in Pommern ihre Teilung bemerkbar, wobei den Anhängern Kalvins nur wenige sakrale Objekte überlassen wurden. Genauso in den Gymnasier: anfangs haben den

representativen Posten des Rektors Kalvinisten bekleidet, mit der Zeit aber, als sich der Lutheranismus festigte, gingen die ämter in ihre Hände über.

Die Relationen zwischen den Protestanten und den Katholiken gestalteten sich anders. In Städten kam es nur selten zur Zusammenarbeit, weniger Mißverständnisse traten in dem Dörfern auf. Die Streitigkeiten wurden heftiger im Moment, wo die Jesuitenkollegien die äußere Form ihrer Aktivität verbreiteten. Der bekannteste Zwischenfall trat in Torun im Jahre 1724 ein und endete mit der Verurteilung zur Todesstrafe des lutheranischen Bürgermeisters. Wir erwähnten aber auch schon Beispiele positiver Zusammenarbeit vor allem auf dem Gebeit der wissenschaftlichen Forschungen, der künstlerischen und literarischen Tätigkeit.

Der katholischen Gemeinschaft, welche einen beträchtlichen Prozentsatz der Bevölkerung repräsentierte, standen in den Städten nur wenige eigen Kirchen und Kapellen zur Verfügung. Dies beeinflußte eine gewisse Integration im Bereich des katholischen Lagers und gegenseitiger Hilfe. Das machte sich besonders bei den stipendiaten Stiftungen bemerkbar. Im Ermland dagegen, (z.B. in Braniewo) spielten die Katholiken, unterstützt durch die Tätigkeit der Jesuiten welche die Jugend aus Köngspreußen und Ermland ausbildete, eine große Rolle.

Es ist zu erwähnen, daß in Polen Bemühungen aufgenommen wurden, um religiösen Streitigkeiten ein Ende zu legen. Ein bekanntes Beispiel dafür ist das Colloqium Charitativum, 1645 in Torun berufen werde auf Anregung des Königs Wladyslaw IV Waza um zur Vereinigung verschiedener Konfessionen zu bringen. Es scheint, daß Gespräche an der untolleranten Haltung der lutheranischen Pastoren aus Gdansk scheiterten. Diese waren doch mit dem Schulwesen verbunden.[15]

Man kann feststellen, daß religiöse Gründe die gesellschaftlichen und politischen Bedürfnisse gestrichen haben. Daher muß bei der Analyse des Einflusses der Religion auf das damalige Bildungswesen in Pommern, festgestellt werden, daß sie im hohen Maße eine Faktor war, der die Integrationsprozesse schwäckte, wenn wir die ganze Jugend inbetracht nehmen welche in dieser Zeit die Bohulen besuchte. Dagegen konsolidierte sie im Bereich der einzelnen Konfessionen die Pastoren, Professoren und Studenten um die religiösen Ideale. Einen wichtigen Einfluß auf die Integrationsprozesse in den verschiedenen Gruppen der Jugend, hatten die Beobachtungen der Aktivitäten der Stadträte und Zunftbehörden in Verteidigung eigener Rechte.[16] Am stärksten machte sich das in Gdansk und Torun bemerkbar, wo es ab der Hälfte des XVII Jh. immer öfter zu ökonomisch-gesellschaftlichen Konflikten unter der geschichteten Bevölkerung kam. Ihre Auswirkung war ambiwalent: einerseits integrierten sie im Bereich einer bestimmten Gruppe, (z.B. des Patriziats), andererseits führten sie zur Verstärkung der Streitigkeiten um das Erreichen, die Festigung oder Verbreitung der Besitzerprivilegien.

Als Polen seine Unabhängigkeit verloren hat, und Köngspreußen unter dem Namen - Westpreußen unter die Macht der preußischen Monarchie fiel, ist ein Teil der bisher analysierten Prozesse anders verlaufen. Es änderte sich auch ihre Bedeutung. Deshalb, wenn man die Situation in Pommern im XIX Jh. besprechen will, muß eine andere Qualität und ein anderer Umfang der Erscheinungen unterstrichen werden, welche auf die polnische Bevölkerung, die dieselben Gebiete bewohnte, jetzt aber einer intensiven Germanisation ausgesetzt war, einwirkten.

Ein besonderers schwieriges Problem war die Ausbildung der polnischen Jugend in der deutschen Mittelschulen, deren Mehrzahl evangelische Anstalten waren.[17] Deshalb wählten die Polen vor allem katholische Schulen, wo die polnische Sprache bevorzugt wurde. Es sind hier vor allem Gymnasien in Chojnice, Chelmno, Wejherowo und Brodnica zu erwähnen, weiter das Progymnasium in Kurzetnik, das Collegium Marianum in Pelplin u.a. Im XIX Jh. bestand auch die Möglichkeit sich in Lehrerseminarenweiterzubilden, (Grudziadz 1816, Koscierzyna 1866, Tuchola 1873). Die überall zu bedeutender Reduktion des Programmstunden für die polnische Sprache, (nur 4 Stunden wöchentlich).[18]

Auf grund der Schwierigkeiten und der Diskrimination gegen polnische Kinder in den Mittelschulen von Pommern bildeten sie nur 7% der allgemeinen Schülerzahl. Ausnahmen waren die Gymnasien in Chelmno und des Collegium Marianum in Pelpin, wo 80% der Schüler polnischer Herkunft waren. Die schwierige Situation verursachte die Konsolidation dieser Schüler um die übergeordneten nationalen und religiösen Ideale.

Es scheint, daß die Integration der polnischen Jugend in den deutschen Gymnasien auf unterschiedlichen Ebenen verlief. Die erste war der katholische Religionsunterricht, der in den niedringen Klassen in der Muttersprache erteilt wurde, bis zum Jahr 1875. Da die Polen in den einzelnen Klassen eine deutliche Minderheit bildeten, haben die gemeinsamen Unterrichtsstunden sie einander nähergebracht, sie haben besser ihre religiöse, sprachliche und nationale Sonderheit empfunden.

Die zweite Ebene bildete in der Integration der bis 1874 pflichtgemäße Unterricht der polnischen Sprache. Während dieser Unterrichtsstunden lernte die Jugend die Werke der nationalen Dichter kennen, unter denen A. Mickiewicz die größte Verehrung zufiel. Es wurden regelmäßig geliehen und gelesen Bücher aus polnischen Schülerbibliotheken, die sich in Chelmo, Chojnice, Wejherowo und Walcz befanden. Man sorgte auch dafür, daß die Sammlungen ständig um neue, wertvolle Ausgaben bereichert werden.

Eine andere Ebene der Integration in den Gymnasien was die Zugehörigkeit zu den geheimen Philomatischen Organisationen. Diese sind in Pommern seit der zweiten Hälfte des XIX Jahrhunderts enstanden als Ausdruck der Auflehnung gegen die Liquidation der polnischen Sprache aus den Schulen. In Westpreußen

1916

wurden Selbstbildungsorganisationen der polnischen Jugend in Chelmno, (um 1840), Chojnice (um 1840), Wejherowo (1871), Walcz (1873), Brodnica (1873), Torun (1874), Starogard Gdanski (1884), Nowe Miasto Lubawskie (1886), Gdansk (1907), Swiecie (vor 1912) und in Malbork.[19] Ihnen gehörten ausschließlich Schüler der vier ältesten Klassen an, (der niedrigeren und höheren Sekunda und der niedrigeren und höheren Prima).

Ihre Tätigkeit ging in der Richtung der Vertiefung der Kenntnisse im Bereich der polnischen Sprache, Literatur und der Geschichte von Polen. Die Versammlungen waren streng geheim gehalten, um die Wachsamkeit der Polizei abzulenken. Während der Versammlungen wurden Vorlesungen gehalten, Aufsätze in polnischer Geschichte und Literatur geschrieben, es wurden laut verbotene Bücher gelesen, Gedichte vorgetragen und heftige Diskussionen geführt. Man hat sich bemüht das Wissen von der Vergangenheit des eigenen Landes zu vertiefen, eigene Persönlichkeit zu entwickeln und die Gefühle der Freundschaft und Brüderlichkeit.

Eine wichtige integrierende Rolle spielten für die polnische Jugend Feierlichkeiten zum Anlaß der Nationalen Jahrestage in allen philomatischen Zentren in Pommern. Besonders geehrt wurde der Jahrestag des Novemberaufstandes mit dem Todestag von Adam Mickiewicz, der Jahrestag der 3. -Mai-Konstitution; in einigen Kreisen feierte man auch das Datum der Christianisierung Polens und der polnisch-littauischen Union (1569).[20]

Für die Jugend, die zu den Philomatenkreisen gehörte wurden gemeinsame Ausflüge zu den historischen Stätten organisiert, oder zu Orten, die landschaftlich interessant waren. Ab 1905 bis 1914 propagierte die posener "Wache" Besuche in Krakow. Diese Stadt wurde damals von 82 Gymnasialschülern und 71 Personen, die außerhalb der Mittelschulen stammten, besucht. Die Philomaten organisierten viele Wanderausflüge, um schöne Landschaften von Pommern und Masuren kennenzulernen. Diese Ausflüge schufen Gelegenheiten zu Diskussionen, während derenviel Platz Fragen einnahmen, die das nationale Bewußtsein weckten und den Traum nach der Wiedergewinnung der Freiheit durch Polen.

Er darf auch nicht der Einfluß außer Acht gelassen werden, den auf die Konsolidation der polnischen Jugend die Stipendienaktion der Gesellschaft für Wissenschaftliche Hilfe in Westpreußen hatte. Hilfe wurde sowohl den Studenten, als auch den Schülern der höchsten Gymnasialklassen erteilt. Sie trug den Charakter eines zeitgenössischen wissenschaftlichen Stipendium, welches den Stipendiaten verpflichtete, während des Jahres zwei Aufsätze in Polnisch zu angegebenen Theman aus der polnischen Geschichte und Literatur zu schreiben. Unter den vorliegenden 1607 Abhandlungen die der Gesellschaft zugeschickt wurden, waren 1007 von Schülern der Gymnasien vorbereitet, der Rest meistens von Studenten. Die meisten Autoren stammten aus Chelmno, Chojnice und Wejherowo, wo die aktivsten in Pommern Filomatenkreise wirkten.[21] Während

der Bearbeitung der weiteren Themen haben die Schüler ihre stilistischen und grammatischen Fertigkeiten verbessert, und bereicherten ihr Wissen zum Problem Wichtiger Ereignisse aus der polnischen Vergangenheit.

Die Stipendienhilfe der Gesellschaft nutzen in den Jahren 1848-1918 gern Studenten, die aus Pommern Stammten. Über 450 von ihnen sandten in dieser Zeit Aufsätze in polnischer Sprache zu, die oft ein hohes Niveau vertraten, sowohl auf dem wissenschaftlichen als auch auf dem literarischen Feld. Die jungen Autoren verstärkten in der Zukunft die Intelligenzkader, welche eng mit ihrer Region verbunden war, gleichzeitig aber auch richtig die Bedürfnisse des ganzen Landes einzuschätzen wußte.

In Pommern gab es keine Hochschulen. Die Absolventen der Gymnasien mußten diese also außerhalb ihrer Region suchen , wobei die finanziellen Bedingungen, Hohe der Kollegialgelder, Versorgungskosten und andere in Betracht genommen werden mußten. Meistens gingen sie nach Breslau, Berlin, Greifswald, Leipzig, Königsberg, Freiburg in Baden und nach München. Ihre Integrierung festigte sich auch während der Studien, dank der Zugehörigkeit zu den anfangs öffentlichen (bis 1886) und dann illegalen Studentenorganisationen.

Man studierte am liebsten in Breslau. Dort funktionierte nämlich an der Universität ein Lehrstuhl für die slavischen Sprachen und Literatur, welcher von bekannten polnischen Gelehrten Wojciech Cybulski, (1860-1867) und Wladyslaw Nehring, (1868-1907) geleitet wurde. Von der allgemeinen Zahl über 900 Mitglieder der Literarisch-Slavischen Gesellschaft, (während 50 Jahren seines Wirkens in Breslau), nahmen an den Forschungsarbeiten im Bereich der politischen Geschichte und der polnischen Literatur über 140 Studenten aus Pommern teil. Einige von ihnen walteten wichtige Ämter im Vorstand, (z.B. Florian Ceynowa).[22]

Beim Antreten des Studiums in deutschen Universitäten haben sich die Studenten meistens den schon bestehenden Organisationen angeschlossen, oder sie bemühten sich neue zu gründen. Ein Beispiel für eine Landsmannschaft-organisation war der Gesellschaftliche Polnische Kreis, in Königsberg 1878 durch ehemalige Filomaten unter Jozef Legowski gegründet.[23] 1911 entstand in Breslau die Gesellschaft der Akademiker aus Königlich Preußen, deren Mitglieder vorwiegend aus Pommern stammten.

Die Universität in Freiburg nahm polnische Studenten erst nach dem Novemberaufstand auf. Eine wichtige Rolle in der Festigung der Einheit spielte dort der aus Kaschubien stammenden Prof. Ferynand Bieszk. Von den achtziger Jahren des vorigen Jahrhunderts beginnend konzentrierte sich in seinem Haus das gesellschaftliche Leben sowohl der Studenten, als auch der ganzen Polonia. Besonders gern begrüßt wurden die Ankömmlinge aus Pommern, welche zahlreiche Vorlesungen vom der polnischen Kulturgeschichte vorbereitet haben.[24]

In München hat die Jugend aus Westpreußen 1901 ihre eigene Gesellschaft "Vistula" gegründet. Anfangs wirkte sie ziemlich hermetisch, aber bald wurde Kontakt zu anderen polnischen Gruppen aufgenommen. Eine interessante Organisation war auch der Kreis der Kaschubologen welches seit 1908 in Pelplin am Priesterseminar wirkte.[25]

Kurz vor der Wiedergewinnung der Unabhängigkeit von Polen 1918 entstanden zahlreiche neue Organisationen. Z.B. wurde in Gdansk am Polytechnikum der Polnische Kreis (1907) und der Verband der Danziger Akademiker (1913) gegründet. In Berlin entstand ein elitarer Kreis der Akademiker aus Königlich Preußen und Ermland (1911) welches eine rege Tätigkeit im Bereich des Bildungswesens und eine paramilitärische Aktivität entwickelte.

Die aktive Teilnahme im Leben der Studentenorganisationen in den einzelnen Universitäten zeugte von dem Bedürfnis der Kontinuation der Selbstbildung, die früher in der Filomatenkreisen aufgenommen wurde. Es was auch eine Form des Protestes gegen die Entnationalisierungspolitik der behörden, welche die Rechte der polnischen Bevölkerung beschränkten und die weitere Beförderung erschwerten. Die Studentenorganisationen entwickelten auch interessante Formen der gesellschaftlichen Arbeit. U.a. unterrichtete man in Berlin und Leipzig in geheimen Gruppen die polnische Sprache für Arbeiter- und Handwerkerkinder, es wurden zahlreiche Vorlesungen organisiert, welche große Zuhörergruppen versammelten, obwohl im Falle der Entdeckung dieser Aktivitäten eine Relegation von der Universität drohte und strenge Repressionen.

Die Nationalaufstände wurden im XIX Jh. auch zu Vereinigungsebene der pommerschen Jugend. Schüler der Gymnasien, vor allem diejenigen welche den filomatischen Losungen gemäß, ihre Fertigkeiten und ihr Wissen in den Selbstbildungskreisen vervollkommendeten, hatte die Möglichkeit der praktischen Realisation ihrer Ideale. Im November - aufstand (1830) nahmen unmittelbar 7 Schüler des gymnasiums in Chojnice.

Einen viel breiteren Anklang fand der Januaraufstand (1863). Dies war auch ein Effekt der patriotischen Auswirkung der polnischen Schul - und Studentenorganisationen. Aus dem Gymnasium in Chelmno nahmen am Aufstand 14 aktuelle und 20 ehemalige Schüler teil, aus Chojnice 6 aktuelle und 3 ehemalige, aus dem Progymnasium in Kurzetnik dagegen - 7. Im Gymnasium in Wejherowo wurde in der Zeit des Januaraufstandes eine geheime nationale Regierung für Preußen gegründet. Die Versammlungen der Mitglieder fanden nachts im Wald statt und es wurden Möglichkeiten einer Hilfe für die kämpfenden Einheiten erwogen. Allgemein genommen waren unter den Aufständern 54 Schüler aus Pommern, vor allem aus Chelmno, Chojnice und Kurzetnik.[26]Ähnlich nahmen viele Studenten der deutschen Universitäten an den Aufständen in Großpolen, (1846 und 1848) und im Januaraufstand teil. Als Beispiel können hier einige Studenten der Breslauer Universität genannt werden,

die an dem Aufstand teilgenommen haben und dann von der Universität relegiert wurden. Ähnlich sah es auch in anderen Städten aus.[27]

Die von uns besprochene Problematik ist am bedeutendsten für die Charakteristik der Integrationsprozesse der Jugend und der Studenten aus Pommern im XIX Jh. Die Losungen des Dienstens für das Vaterland mit "Buch und Feder", und wenn es nötig war auch mit Waffen in der Hand, förderten die Konsolidation der jungen Intelligenz, welche sich zur Zeiz der Teilung Polens in den Unabhängigkeitsbewegungen engagierte. Die nationalen, religiösen und etnischen Probleme wurden im XIX Jh. anderen Problemen übergeordnet und determinierten das Herausbilden des Einheitsgefühls unter der jungen Generation. Beim Besprechen des Integrationsproblems in der Zeit vor der Teilung Polens und zu Zeiten der Teilung werden auch andere dominierende Faktoren sichtbar. Sie sind aber nicht immer so deutlich sichtbar, um imstande zu sein ihren Wirkungsbereich festzulegen. Deshalb gibt es mit Sicherheit viele Probleme, die zusätzliche Forschungen erfordern. Bei der Analyze des XIX Jhs haben wir uns nicht mit den Desintegrationsprozessen bafaßt, welche die Erscheinungen der Polarisation der Standpunkte im Bereich der Religion, Politik, oder die gesellschaftlich-wirtschaftlichen Bereiche begleteten. Oft sind sie schon bekannt aus den schon publizierten historischen und soziologischen Studien. Wir wollten die Grundmerkmale zeigen, welche charakteristisch waren für die Vereinigungsprozesse der Jugend und der Studenten vom XVI bis zum XIX. Jahrhundert, mit besonderer Berücksichtigung ihrer Bedingungen.

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Das protestantische Schulwesen in Polen im 18. Jh.

Lech Mokrzecki

Die Entwicklung des lutheranischen Schulwesens in Polen vollzog sich am schnellsten in Königlich Preußen und in Großpolen. Neue Bildungsstätten entstenden u.a. in Bojanowo, Zduny, Rawicz und Wschowa. Die Aufmerksamkeit der Forscher ist jedoch besonders auf die Akademischen Gymnasien in Königlich Preußen gerichtet, wo das erste Gymnasium in Elblag 1535 unter der Leitung des Holländers Wilhelm Gnapheus gegründet wurde. Nach dem Vorbild von Elblag wurde auch in Gdansk 1558 und in Torun zehn Jahre später ein Akademisches Gymnasium gegründet.[1]

Die schnelle Entwicklung der Bildung und Wissenschaft war in Königlich Preußen (territorium der Woiwodschaften Pomorze, Malbork, Chelmo und Warmia) durch viele Faktoren begünstigt. Vor allem war es die Lage der drei erwähnten Städte an der Ostsee oder an der Weichsel. Bedeutendes Einkommen brachten der Seehandel, die Werften und die Vermittlung im Warenaustausch. Hier kreuzten sich die Einflüsse, die aus den Niederlanden, den deutschen Ländern, aus Frankreich und England kamen, viel früher als in den übrigen Provinsen Polens. Es erschienen hier neue Bücher und Zeitschriften, man diskutierte gern über Neuigkeiten auf dem Gebiet der Wissenschaft, Kultur, Religion und Sitten. In dem man aufmerksam alle Veränderungen verfolgte, war man auch bemüht, ihre Folgen für die Städte und deren Einwohner voraussuchen.

Die Wissenschaften konnten verbreitet werden, da Archive, Druckereien, Buchhandlungen und Büchereien entstanden waren und daneben private Kollektionen verschiedener Art z.B. geologische oder naturwissenschaftliche. Die wissenschaftliche und pädagogische Betätigung wurde intensiver dank der häufigen Studienreisen der Jugen ins Ausland, wo sie neue Ideen kennenlernten, die von bekannten Gelehrten in Holland, Deutschland, Frankreich und England vertreten wurden.[2]

Diese Erscheinungen und Vorgänge traten nicht gleichmüßig in den betrachteten Jahrhunderten auf, denn sie waren weitgehend durch die aktuelle politischen und ökonomische Lage bedingt. In der Zeit der Aufklärung hatte der Verlauf der Schwedenkriege einen ungünstigen Einfluß auf das lutheranische Schulwesen in Polen, denn der Krieg spielte sich hauptsächlich in Polen ab. Einerseits haben die Mittel für das Schulwesen bedeutend abgenommen, andererseits die Zehl der vom Stadtrat für die unbemittelte Jugend bewilligten Auslandsstipendien.

Es sollen hier hauptsächlich die drei Akademischen Gymnasien in Gdansk, Torun und Elblag berücksichtigt werden, die sich durch ihr Niveau und ihre Errungenschaften unter den damals in Polen bestehenden Bildungsstätten auszeichneten. Sie zogen hervorragende Gelehrte an, die aus verschiedenen Städten und Ländern kamen und auch die besten Absolventen, die nach Abschluß eines Auslandsstudiums in die Heimstadt zurückkehrten.

Die große geistige Beweglichkeit der Jugen, ihre häufigen Studienreisen ins Ausland ergaben sich aus dem Streben nach gehobenen Posten in Kirche, Verwaltung, Gerichtsbarkeit oder im Stadtrat. So verband man das gesellschaftliche Prestige mit bedeutendem materiellen Nutzen und dem Ehrenstand eines Gelehrten, was bereits in der Kleidung sichtbar wurde.

Im 17. und 18. Jh. hatte das Akademische Gymnasium in Gdansk unter den protestantischen Schulen in Königlich Preußen das höchste Ansehen. Es entstand nach der Reform von 1580 durch die Erweiterung um zwei akademische Klassen (prima und secunda), jede umfaßte ein zweijähriges Programm. Seine Organisation nach dem Muster des J. Sturmschen Gymnasiums war im 17. Jh. der Struktur der europäischen Universitäten sehr ähnlich. In den akademischen Klassen gab es teilweise Hochschulfächer, deren Lehrstühle eine bestimmte Hierarchie hatten. An erster Stelle war der Lehrstühl für Theologie vorbehalten für den Rektor und verbunden mit der Pastorfunktion an der evangelisch-augsburgischen St. Trinitatis Kirche. Pastoren und Prediger an den anderen Kirchen waren gewöhlich Absolventen der Akademie in Wittenberg, denn man war seit Mitte das 17. Jahrhunderts bemüht, in den Städten von Königlich Preußen und Großpolen die lutheranische Konfession zu bevorzugen. An zweiter Stelle stand im Akademischen Gymnasium der Lehrstuhl für Jura und Geschichte und seine Professoren waren gleichzeitig Prorektoren und Internatsleiter. An dritter Stelle war der Lehrstuhl für Philosophie, dann folgte Poetik, Rhetorik, Medizin mit Physik, Griechisch und orientalische Sprachen, schließlich Polnisch.

Der lutheranische Geist in der Wissenschaft und Kultur gelang in die verschiedenen ethnischen und religiösen Kreise. Die Städte von Königlich Preußen wurden in der Zeit des Barock und der Aufklärung zweisprachig (deutsch-polnisch), außer Latein der wissenschaftlichen Sprache. Die Bedeutung des Latein war dieselbe in der ganzen Republik Polen. Dadurch war die Aufnahme von wissenschaftlichen Werken, die im In- und Ausland erschienen, erleichtert.[3]

Das lutheranische Schulwesen war in Polen par excellence bürgerlich. Die Jugend dieser Gesellschaftsschicht war vorwiegend in allen diesen Bildungsstätten vertreten und ihre Belange wurden vor allem in den Schulprogrammen berücksichtigt, indem man versuchte die humanistischen Fächer mit praktischen Berufsfächern zu verbinden. Ein ausgesprochen berufliches Profil hatten die Privatschulen für die Jugen aller Konfessionen und

die Fortbildungskurse in Spedialfächern die von Brüderschaften oder Gesellschaften geführt werden.

In den Pfarrschulen, hauptsächlich aber in den Gymnasien hatte die lutherische Ortnodoxie einen negativen Einfluß auf die wissenschaftliche Arbeit, ihre Themen, Forschungsergebnisse und auf den Verlauf des didaktischen Vorgangs. Die Folgen waren aber nicht so nachteilig, wie man es in Polen seit Mitte des 17. Jahrhunderts in manchen Jesuitenkollegien und Elementarschulen feststellen muß. In den protestantischen Bildungsstätten zur Zeit der Aufklärung ist eine Versteifung des Programms, Abwendung von den neuen Strömungen in der Wissenschaft nicht so deutlich sichtbar wie in den anderen Schulen. Die lutheranischen Akademischen Gymnasien in Königlich Preußen (in Torun um die Wende des 17. und 18. Jahrhunderts und in Gdansk in führender Stellung seit der besten Jahrzehnte des 18. Jahrhunderts) waren Vorläufer der frührationalistischen Strömungen in Bildungswesen und Wissenschaft.

Sie haben ununterbrochen bestanden ihre grundliegen den Ideen im Lehrprozess und in der wissenschaftlichen Forschung realisiert, und ihre bisherige Bedetung in dem Prozeß der Umwendlungen von Wissenschaft und Bildungswesen nicht eingebußt, sondern im Brinklang mit den europäischen Konzeptionen Haufsicht erhalten. Die sprachlichen, religiösen und ethnischen Unterschiede, die Bemühungen um dieBewahrung ihrer Privilegien und des "status quo" sowie das Streben nach einem hohen Niveau hatten zur Folge, daß die lutheranischen Schulen in Königlich Preußen (anders als in Großpolen) zu Beginn des 18. Jahrhunderts nicht den negativen Einflüssen unterlegen, von denen die neuen rationalistischen und philosophischen Strömungen begleitet waren. Sie haben ihre Identität bewahrt und waren den übrigen Schulen, die an veralterten Schulprogrammen festhielten überlegen.[4]

In der Zeit des Barocks dominierten in der geistigen Kultur niederländische Einflüsse (Lejda, Groningen), dagegen nehmen in der Zeit der Aufklärung die aus Deutschland kommenden Strömungen zu, insbesondere Dank der großen Aktivität der Schulen in Halle und Göttingen. Der Piätismus wurde in Königlich Preußen besser bekannt, da die Professoren der Akademischen Gymnasien in Gdansk und Torun und die Prediger vorher Schüler oder Mitarbeiter von P.J. Spener oder A.H. Francke waren. Andererseits sieht man den entschiedenen Einfluß der Gegner des lutherischen Orthodoxie und die religiösen Konfrontationen auch auf sozialem Hintergrund (z.B. S. Schelwig und A. Strauch).

In der Zeit das Barocks zeigte die lutherischen Schule einen engen Zusammenhang zwischen Wissenschaft und Bildung. Die meisten Forschungsarbeiten wurden von Lehrern durchgeführt und die Ergebnisse verwendeten die im Unterricht. Das im 17. und 18. Jh. realisierte Lehrprogramm war durch die Forderungen des nächsten Milieus bedingt und die Inhalte waren oft von dem persönlichen Interesse der Professoren abhängig.

Man könnte behaupten, daß im 16. - 18. Jh. die Akademischen Gymnasien der Mittelpunkt wissenschaftlicher Forschungs waren, erst in der Zeit der Aufklärung wird diese Verbindung gelöst. Es entstehen in Gdansk wissenschaftliche Gesellschaften, die sich bald in unabhängige Zentren verwandeln und Gelehrte um sich scharen, die mit dem Schulwesen nicht verbunden waren, sich aber vielen aktuellen Problemen widmeten. Auch die Untersuchungsmethoden wurden geändert, neben den individuell gelösten Einzelproblemen erscheint die Arbeitsstellung in Arbeitsgruppen um schneller ein Ziel erreichen zu können.

Die erste wiesenschaftliche Gesellschaft ist die in Gdansk 1720 gegründete "Societas Litteraria", die Vertreter verschiedenen Wissenschaften vereinte und 1743 in die "Societas Physicae Experimentalis" und nach weiteren 10 Jahren in die "Naturforschende Gesellschaft" verwandelt wurde.[5] Das waren die ersten Gesellschaften, obwohl man schon zu Beginn des 17. Jahrhunderts Versuche unternommen hatte, einen Chirurgen-Verband, später ein "Collegium Medicum" zu gründen. In der Zeit der Aufklärung hat man immer besser die Notwendigkeit verstanden, im Forschungsprozeß Kräfte zu vereinen und durch gemeinsame Forschung, Diskussion und Bearbeitung von Publikationen bedeutendere Ergebnisse derzustellen. Daher entstand auch in Torun 1739 eine Studenten-Gesellschaft unter dem Namen "Gesellschaft der Strebenden" und 1752 die erste wissenschaftliche Gesellschaft.

Gdansk hatte sich ausgezeichnet durch die Gründung der ersten in Polen wissenschaftlichen Gesellschaften, die Gelehrte nicht nur aus dem Akademischen Gymnasium sammelte und mit führenden ausländischen Gesellschaften z.B. Royal Society in London zusammenarbeitete. Torun aber legte großen Wert auf die Herausgabe von wissenschaftlichen Zeitschriften. Hier seinen vor allem gemannte: "Das Gelehrte Preußen" (1722-1725) und "Maletemata Thorunesia seu dissertations varii argumenti ad historiam maxime Poloniam" (1726-1731), obwohl auch in Gdansk G. Lengnich seit 1718 die historische Zeitschrift "Polnische Bibliothec" druckte. Geringere Möglichkeiten hatten Elblag und die übrigen Städte, wo hauptsächlich Traktate in den dortigen Gymnasien gedruckt wurden.

Es sei betont, daß die Gelehrten der Aufklärung das Buch und das geschriebene Wort zwar weiter hochgeschätzt haben, aber sie hatten aufgehört die Hauptquelle der Erkanntnis zu sein. An deren Stellen treten die neue für exakte Wissenschaften charakteristische Methoden wie Beobachtung und Experiment. Die wissenschaftlichen Diskussionen wurden aber weiterhin nicht vernachlässigt. Neben dem Meinungsaustausch auf den Sitzungen der wissenschaftlichen Gesellschaften, wurde großen Wert auf die Schuldisputen gelegt, die sowohl von Vertretern der humanistischen und juristischen Richtungen wie auch von Vertretern der exakten und Naturwissenschaften durchgeführt wurden.

Die Entwicklung der humanistischen Wissenschaften war in den protestantischen Gymnasien von Königlich Preußen kein unterbrochener Prozeß, es war keine lineare Entwicklung, obwohl man auf dem Gebiet der Philosophie, Jura und Geschichte von einem systematischen Aufstieg sprechen kann (B. Keckermann, J. Pastorius, J. Hoppe, J. Schultz-Szulecki, J. Hartknoch, J.P. Schultz, G. Lengnich, S.F. Willenberg). Die größte Errungenschaft des 17. Jahrhunderts legen auf dem Gebiet der philologischen Methoden von Textkritik. Im 17. Jh wurden die Methoden zur Untersuchung authentischer Quellen gebessert. Besonderen Wert legte man auf die vielseitige Analyse der Geschichts-prozesse und ihrer Bedingtheit, sowie auf die Kürzung des Forschungsweges zu den Endergebnissen durch Änderung der Organisation von wissenschaftlichen Untersuchungen.[6]

Die an den luthersnischen Schulen tätigen Gelehrten haben schon zu Beginn des 17. Jahrhunderts die ersten Versuche unternommen, die Ideen von Aristoteles zu diskutieren und sie überholten darin einige europäische Länder (z.B. in England äußerte sich zu dem Thema N. Carpanter erst im Jahre 1621).[7] Man versuchte die Gebundenheit der bisherigen Forschung zu überwinden sowie die Notwendigkeit, sich den Konzeptionen der altertümlichen Philosophen zu unterordnen, und war der Meinung, daß in der Entwicklung der Wissenschaft und Erfahrung neue Lösungen entscheidend sind. Ein Beispiel dieser Freiheit kann das Verhältnis zu den Kopernikanischen Theorien sein, deren Richtigkeit schon zu Beginn des 17. Jahrhunderts anerkannt wurde.

Charakteristisch für des 17. und 18. Jh. war die Vielseitigkeit der Forschungsthemen, die von den einzelnen Gelehrten bearbeitet wurden, die sich zwar spezialisierten aber trotzdem beträchtliche Resultate in anderen Wissenszweige erreichten. Ein Beispiel dafür ist der Danziger Professor der Rhetorik J. Mochinger, der als erster in Polen im Jahre 1652 auf die psychologischen Aspekte der Arbeit auf See aufmerksam wurde und die Notwendigkeit begründete, auf dem Schiff Bedingungen zu schaffen, die der Arbeit an Land ähnlich wären. Er war ein Vorläufer dieser Problematik in ganz Europa.[8] Interessante Äußerungen andere Gelehrten bestätigen es daß man in Königlich Preußen im 18. Jh. keine Befürchtigungen vor den Gefahren der Schiffahrt kannte, obwohl diese sich auf die weiten Meere ausgebreitet hatte. Man war der Meinung, daß der Fortschritt von Wissenschaft und Technik die Probleme überwinden läßt, die aktuell vor den Konstrukteuren, Seeleuten und Kaufleuten stehen, die sich mit dem Überseehandel beschäftigten.

Einen wesentlichen Beitrag zur Entwicklung der Pädagogik in Polen leisteten die protestantischen Gelehrten, in dem sie auf die Inhalte des Unterrichts aufmerksam machten. Das Ergebnis war die konsequente Bearbeitung und Veröffentlichung von Schulplänen und - Programmen für die einzelnen Fächer (catalogus lectionum, typus lectionum). Die Gefahr der rückständigen Schulprogramme besonders für die humanistischen Fächer wurde zu Beginn der Aufklärung dadurch gebannt, daß man in Königlich Preußen schon den

Methoden der neuen Erziehungstheorien huldigte. Anfangs waren im didaktischen Prozeß alle Anweisungen an jemand gerichtet, später waren sie nicht mehr mit einer konkreten Person, mit sozialen Begebenheiten verbunden, sondern man sah die individuellen Unterschiede und Aspirationen in den repräsentierten Ansichten sowie im praktischen Vorgehen (J. P. Titius, K. Rosteuscher, J. Pater, J.P. Schultz).

Unter den Schulfächern gehörte der Geschichtsunterricht im Akademischen Gymnasium in Gdansk seit 1600 unterbrochen fortgesetzt, zu der frühesten Geschichtslehre in Polen.[9] Es wurden die regionale Geschichte, die Geschichte des Landes und anderer führender Staaten an - hand von Schulbüchern gelehrt, die von den Danzigern wie z.B. J. Pastorius ("Florus Polonicus") J. Hoppe ("Examen historiae universalis"), J. Lengnich ("Historia Polona") oder von Ausländern wie z.B. J. Sleiden ("De quattuor summis imperiis"), J. Clüver ("Historiarum totius mundi..."), G.B. Struve ("Kurtzer Begriff der Universal-Historie"). Das Schulprogramm wurde durch Privatunterricht ergänzt, wo man Geschichte mit Philosophie, Jura, Politik, Geographie, Chronologie, Statistik usw. verbandt.

In der Frühaufklärung waren der Epikureismus, Kartesianismus, Szeptizismus und Spinozismus die philosophischen Hauptströmungen, welche in den protestantischen Schulen gelehrt würden. Langsam und vorsichtig ging man zur neuen Philosophie über, wie etwas vertreten von Ch. Wolf.[10] In ihren Vorlesungen huldigten die Professoren der rationalistischen Auffassung von Übereinstimmung des Handelns mit den Minweisen des Verstanden und der Wissenschaft, als Hauptkriterien, die jede Handlung bedingen sollten. Sie haben deutlich eine Grenze zwischen den Anforderungen der Theologie und der Neuen Wissenschaft und Neuen Philosophie gezogen, damit betonten sie die Rolle der modernen Naturwissenschaften, die von der Zeit an entschieden im Programm der Schulen von Königlich Preußen überwiegten. Es herrschte die Überzeugung, daß der Portschritt der Wissenschaften verbunden mit den neuen Entdeckungen der sozial-ökonomischen Entwicklung den Weg weisen und Möglichkeiten schaffen, die Schätze von Land und Meer zu nutzen.

Es ist in diesem Beitrag nicht möglich, die Errungenschaften der protestantischen Gelehrten auf den verschiedenen Gebieten der Wissenschaft umfangreicher zu betrachten. Ich werde mich lediglich auf einzelne Gelehrte in Gdansk beschränken. Ein hervorragender Jurist was S.F. Willenberg (1663-1748) der bekannte Verteidiger der Polygamie. Bekannt sind auch seine Untersuchungen zum Seerecht, seine Forderungen selbstloser Rettung von Schiffen und Mannschaften die in Seenot geraten sind. Seine Definitionen für Seepiraten und Kaper sind im Völkerrecht bis zum Pariser Kongreß von 1856 maßgehend gewesen. Er hat als erster in der europäischen Wissenschaft alle mit dem Begriff der Neutralität verbundenen Probleme behandelt und war bemüht neue humanitäre allgemeine gültige Doktrinen zu schaffen.[11]

Unter den vertretern der exakten Wissenschaften hat in der Geschichte der europäischen Wissenschaft H. Kühn (1690-1769) Autor von "Meditationes de quantitatibus imaginariis construendis et redicibus imaginariis exhibendis (in: Novi Commenterii Academiae Petropolitanae ad annum 1750 et 1751) den ersten Versuch unternommen, eine geometrische Interpretation der komplexen Zahlen durchgeführen, was ihm internationalen Ruf eingebracht hat. Außerdem hat er interessante Bemerkungen über die Herkunft der Quellen, und zur Theorie der ozsenischen Strömungen gemacht. Er hat auch des Prototyp einer analytischen Waage und einen Apparat zur Vermeesung der Flußgefälle konstruiert.

Zu den bekanntesten Naturforschern, in der "Societas Physicae Experimentalis" gehörte J.T. Klein (1685-1759). Er hatte interessante Forschungsergebnisse auf dem Gebiet der Tieranatomic und - systematik und war neben Ch. Linné hochanerkannt. Er wurde auch zum Begründer der Paleonthologie in Polen, indem er die am Land gefundenen Fossilien der Meerestiere untersuchte (auch in Sibirien). Die herrlichen naturwissenschaflichen Sammlungen von Kelim bereicherten die Kollektionen in Dresden, Berlin und Petersburg.

Zum Schluß sei noch betont, die Rolle der lutheranischen Bildung in der Verbreitung eines neuen reaktionalistischen Lebensstil in den Städten. Die kritische Einstellung zur Umwelt, das Verlangen die Welt kennenzulernen, steigerte das Interesse für andere Völker und Kulturen auch für den Fernosten. Die Wissenschaften wurden popularisiert und man war bemüht immer mehr Schulen zu schaffen. Man verstand die wichtige Rolle einer neuen intellektuellen Elite, die durch Studien, Bücher, Korrespondenz und Kontakte mit dem Ausland zur Entwicklung der rationalistischen Tendenzen, zur Hebung des geistigen Niveaus der Zeitgenossen, beitragen konnte. Durch das gemeinsame Einwirken der lutheranischen und der allmählich modernisierten katholischen Schulen (besonders durch das Verdienst der Kommission für Nationale Edukation von 1773) hat sich um das Ende des 18. Jahrhunderts die Distanz zwischen der geistigen Elite und dem übrigen Volk verringert. Man wurde sich der Notwendgkeit umfassender Reformen immer klarer bewußt. Dieser Prozeß vollzog sich früher in Königlich Preußen als in Großpolen, denn er stützte sich auf jahrhundertlange Traditionen in Bildung und Wissenschaft.

Notizen

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THE SOCIAL STATUS OF TEACHERS IN POLAND TO THE END OF 19TH CENTURY

Lech Mokrzecki, Henryk Rostek

The teaching profession is one of the oldest in the world. It thus follows that the teaching and educating of the young constitutes one of the more important and most traditional obligations of every society.[1] In Poland, the profession of the teacher has a long and interesting history, its beginnings reaching far back to the period when Poland was converted to Christianity in the tenth century.[2]

The professional and social status, as well as the prestige of the teacher, in Poland, underwent various changes over the ages. The most important determinants were: the jobs the teacher fulfilled in his immediate surroundings and the relations of these towards him, his education, the intellectual and moral standard he represented, the degree to which he was independent of employees and the possibility of expressing his opinions freely, the principles of employing and dismissing teachers, their material circumstances, etc.

Four types of schools existed in Mediaeval Poland: cathedral, collegiate, convent and the most widespread - parish schools.[3] The clergy taught in the cathedral, collegiate and convent schools. Their financial circumstances were relatively good as compared with parish school teachers, thanks to various benefits. They were persons of influence and enjoyed the respect of their associates.[4]

The parish school teachers' financial circumstances and respect were much more difficult. Their qualifications were lower. The teachers in village schools were freqüently the organists and church employees with very modest education, but who could sing, read and write. In the wealthy town schools, in turn (e.g. Cracow), the teachers had Bachelors' or Masters' degrees.

The wages of the parish school teachers were not protected by any regulations. They depended upon the wealth and generosity of the vicars, parishoners, or local gentry. The teachers were paid partly in cash with the remainder in kind (shoes, candles, linen, fuel, food). They supplemented their wages by taking up additional functions (e.g. writers), or giving private tuition to the children of the gentry or rich townspeople.

Schools with a larger number of children employed not only a head teacher (rector), but also additional teachers. Their situation was considerably worse, as in most cases they had no constant wage. The difficult social and financial circumstances of teachers in Mediaeval Poland did not guarantee them the authority they should have had. They were generally treated with contempt and disrespect,

the village school teachers in particular. They were totally dependent upon the whims of their employers (parish priest, gentry, town authority representatives).

The dense network of schools (about 3,000), was a great achievement of Mediæval education in Poland, indicating the wide range of parish school education. This improved the general intellectual level of the people. It should be remembered that the parish schools educated not only future clergymen, but also prepared the children of the gentry, townspeople and even peasants, for temporal life.[5]

An important figure in Polish Mediaeval educational ideas in the XV century, was the professor of Cracow University - Pawel (Paul) of Warczyn. His "Commentary to Aristotle's Economics" (1416), was the first systematic collection of pedagogical lectures on the subject of education in the family, in Europe.

The social status of the parish school teacher in Poland, did not undergo any fundamental change until the close of the XVIII century. The standard of education improved, however, thanks to the work of the graduates of the Cracow Academy and other similar institutions. The social status of the teacher also improved as compared with the Middle Ages. They could, for example, marry, which had a stabilizing effect on their place of work, and also take advantage of certain rights and privileges of the church. An external expression of this was the wearing of a cassock or at least a long gown. Their authority was also strengthened by the functions they fulfilled and the relatively high moral standard of the majority.[6]

The first attempts to improve the rank and social role of the teacher were made during the Renaissance.[7] This is primarily revealed in pedagogical literature. Achievements in this field place Poland in a high position in the XVI-XVII century history of educational ideas. The most progressive postulates on the subject of education and the social role of the teacher were propagated by Szymon Marycki (Marycjusz) and Andrzej Frycz Modrzewski. They demanded the abolishment of the dependence of schools and teachers on the church. In his work "De scholis seu academiis libri duo" (1551), Marycki attempts to explain why the Poles did not attach importance to schools, which are the most important institutions. He also wished to know why teachers were treated so badly. He demanded education not only for the gentry and clergy, but the whole nation. It was his great wish to expand education, place it under the care of the state and improve the standard of education of the teachers.[8] Among the requirements demanded of a good teacher he placed knowledge in first place, pedagogical abilities in second, further conscientiousness, industry, honesty and integrity, that they should set a good example for the young.

The views of Andrzej Frycz Modrzewski were even more radical. They were contained in "De republica emendanda" (1551). Modrzewski was convinced of

the social-national utility of schools and education for all. He was one of the first political writers of the time, in Europe, to treat education on level with the most important branches of the state administration. In his opinions, he was ahead of the times by at least two centuries.[9] Modrzewski appreciated the importance of learning and education to improve the situation in the country and postulated the imprement of the social status of those engaged in educating the young generation. He stated that to do so, the specifics of the profession of the teacher should be clearly defined, which would mean that they would stand out among other groups of the population. Their tasks and responsibilities should be defined by the state, and the church, together with the state was to finance the needs of education. Modrzewski wrote that the profession of the teacher afforded the greatest services to the state and was therefore deserving respect, hence the state and representatives of all classes should make it their duty to ensure this.[10] His considerations assume a singular value and originality, as he discussed problems of education, school and the teacher within the framework of the general concept of the state and its responsibilities to its citizens.

A marked development of education and its further differentiation took place during the Renaissance. The following types of educational institutions can be distinguished in the structure of education of the time:

- private schools (sometimes run by town school teachers), occasionally the programme was vocational or classical;
- elementary schools (parish schools in villages and towns);
- secondary schools (secular grammar schools and various monastic colleges). These were run by both catholics and protestants. The highest standard was represented by Academic Grammar Schools in Royal Prussia and Wielkopolska which were established in the XVI century.
- Institutions of higher education (including the oldest Polish university in Cracow, established in 1364 and colleges at Chelm (1386), Vilno (1579), Zamosc (1595) and Lvov (1661).

Four basic groups of teachers can be distinguished during this period:

- private teachers (tutors) employed in the homes of the magnates, gentry and wealthy townspeople;
- teachers in private schools (e.g. in Gdansk), who were sometimes good specialists in different fields of learning and vocations;
- clergymen (e.g., Jesuits, Piarists, Lutherans, Calvinists, Polish Brothers, Czech Brothers, etc.);
- lay professors and clergy employed in institutions of higher education.

The private tutors did not constitute a compact group, were not organized, nor were their activities, responsibilities or duties regulated by law. They were either employed in the homes of the magnates or wealthy gentry, or private

schools -"Nebenschulen", initially called "Winkelschulen". Relations between them and their employers (the parents) were based on individual contracts.

These included lay teachers and clergy, of Polish or foreign origin, of varying standards of education and professional training. On the whole, however, teachers of private schools had lower qualifications.

A substantial number constituted craftsmen, organists, bell-ringers and sometimes soldiers.[11] The private schools spread fastest in towns (especially in Gdansk, Cracow, Szczecin and in Silesia (Slask today).[12]

A more numerous and particularly important group of teachers were the monastics: Jesuits, Piarists employed in secondary schools (colleges). As from XVI century, a high standard was represented by "the dissenters" schools, e.g., the Gimnazja (Grammar Schools) of the Polish Brothers at Pinczow, Rakow and Lubartow, the Lutheran Gimnazja Akademickie (Academic Grammar Schools) at Torun, Gdansk and Elblag, the Czech Brothers at Leszno and the Catholic Grammar School at Poznan.[13]

The teachers in these schools were frequently people with a high standard of educational and intellectual culture and creative minds. In the XVI-XVIII centuries, the highest intellectual standard was represented by the professors of the universities and academic "Gimnazja" in Royal Prussia (Gdansk, Torun, Elblag), who had frequently graduated from famous universities, mainly in Italy, Germany and the Netherlands.[14] There they won their Doctors' degrees and were then employed in various fields of education, literature, or politics. They had a high social status and had the respect of kings, town authorities, the gentry and magnates. On occasion, some were awarded titles, landed estates or high incomes. Some were awarded the title of Royal Historiographers, Secretaries or Physicians.

The first regulations defining the teachers' responsibilities and principles of educational supervision[15] appeared at the turn of the XVI and XVII centuries. The Jesuit schools played an essential role in the establishing of the teacher's pragmatics. "Ratio studiorum" defined the methods of training teachers, ethics of their professions, methods, scope and aim of teaching. Already in 1572 the first Polish seminaries were opened in Poznan, Cracow and Vilno (Akademia Wilenska/Vilno Academy), and later in Warsaw, Nieswiez, Lvov and other towns. The schools' ambitious programmes , new text-books, ensured a reasonably high standard of training of students. Some of the more able were sent abroad to study, e.g., to Prague, Paris and Vienna.

Also worthy of note in the struggle to ensure teachers a suitable social status and in the establishing of the first Polish teaching pragmatics, are the services of Stanislaw Konarski (1700-1773). His project became the basis of the reformation of all Piarist schools. Relations between superiors and teachers, assessment of the

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work of the teachers, their promotion, etc., were regulated by these pragmatics. Konarski tried to introduce the virtues of good citizenship alongside Christian virtues in the ideal teacher propagated by him. Apart from monastic ties, those with the state should be equally essential to the Piarists. He suggested eight-year monastic studies (noviciate, studies in rehtoric, philosophy and theology) in preparation for the teaching profession. He also elaborated the principles of attending colleagues' lectures and assessing teachers, this being the basis of their remuneration and promotion, or punishment. He tried to stimulate the creative ambition and passion for study in the teachers, thus to heighten their role in the public life of the country.

The teachers in schools subordinate to the Cracow Academy constituted a separate and compact group. The Academic colonies were secondary (grammar schools, colleges, academies, viz. having a superstructure of academic courses) and lower (parish) schools, with different curricula. These were active in Poland in the years 1588-1773. [16] The teachers were members of the academic society under the control of the rector of the Academy and that of their own school. It was their opinion that only the Academy had the right to run all the schools in the country under the general supervision of the state, they considered that the subordinating of all teachers to the temporal authorities would ensure uniform education. An essential component of the social status of this group of teachers was the consciousness of their own merits and those of their circles in the propagating of learning and progress. Here, a university education played a decisive role. Apart from the higher standard of teaching, the social status of the university school-colonies' teachers was also improved by the pursuing of scientific and educational research, the writing of panegyrics and almanachs, and particularly text-books and educational curricula. They occasionally occupied various functions in the towns: mayors, councillors, writers, notaries, etc. As compared with the monastic and other teachers, however, their financial circumstances were worse.

Essential changes in the social status of the teachers took place as the result of the activities of the National Education Commission established in 1773. This was the first national, leading authority for schools, which was completely independent of ecclesiastical agents. The Commission's greatest contribution, was to afford secondary education independence from under the control of the Church and affording teachers the character of state officials.

The National Education Commission's aim was that education should be under national and state control, and adapted to the demands and traditions of contemporary Poland. It took the whole of the education under its own supervision and directed the education of the young in accordance with the modern secular educational curriculum. For this purpose, the NEC called into being a separate teaching order, called the academic order, which might be acknowledged to be the first teachers' union in Europe, which was governed by the Commission's special laws dated 1783. The members of this were professors of institutions of

higher education and secondary school teachers. These teachers enjoyed considerable autonomy. For example, they elected their own heads from among their own circle, by secret vote. They had their own legislative initiative, meaning that they could submit suggestions to the Commission concerning changes in the rules of laws. Aiming to create a modern type of professional and secular teacher, the Commission also took pains to improve their status in society and respect for their work. It tried to overcome the traditionally biassed attitude to teachers, on the part of the gentry, clergy and public authorities, pointing to the important role played by them in the propagating of education, progress and the development of society.

The National Education Commission organized studies for teaching candidates at the Vilno and Cracow Universities. The curriculum foresaw attendance at lectures compulsory for everyone, literature on education, and such practicals as: private lessons and substituting of sick teachers in the public schools. After graduating from four-year university courses with doctors' degrees, the young teachers took up their profession in chosen schools, having to remain there for six years in order that the costs of their education be repaid. A teacher had to have 20 lessons a week, for which he received a wage.

A university professor had the right to retire after 16 years work, and a secondary school teacher after 20 years. The efforts of the National Education Commission to improve the professional position and social status of the teacher should be emphasized. Thanks to the legislation of NEC, the work of the teachers became much easier, they were conscientiously trained for their profession, their rights and responsibilities precisely defined, and the scope of authority of their superios established, together with the defining of a steady salary guaranteeing a modest living - these were the most important contribu–tions of the Commission in the raising of the teaching profession. In his book "Powinnosci nauczyciela" (The Responsibilities of the Teacher) one of the leading activists of the Commission, Grzegorz Piramowicz, outlined the contemporary teacher who, in his work, was to earn the love of the children by his cordial approach, juste treatment and examples of good conduct. His idea of a teacher was that of a social worker devoted to improving the cultural standard of society.

The least was done by the Commission to improve the social status of the parish school teachers, due to objections by the Church and gentry.

The importance of the National Education Commission in the history of the shaping of the teaching profession consists not only of its concrete achievements, but also of its ideological influence on later periods. The attainments of the Commission were conducive to educational reforms in Prussia and Russia, among others.

The aim of NEC to gain independence from the church for the teachers and subordinate them to the needs of the state and its efforts to organize a system of

education for all classes, constituted an example for future generations. The educational authorities of the Duchy of Warsaw, created by Napoleon I in 1807, based their work on the NEC traditions. Alongside secular secondary education, they also organized the first state elementary schools. The material situation of teachers during this period was much better than in the XVIII century. Instead of the individual authority of the parish priest or vicar, they were under the authority of a larger group consisting of the owner of the village, priest, mayor or chief official of a number of villages and two representatives of the local population. The responsibility of maintaining the teacher fell to the whole local population, who paid appropriate taxes for this purpose.

The authorities of the Kingdom of Poland, created in the Polish lands annexed by Russia also tried to continue the traditions of NEC initially. Improvements in the methods of work of the teacher were taken up, dissertations on education were published, detailed methodical instructions were presented and numerous text-books for the young were published.

During the partitionments (after 1795), the professional and social status of the teachers in Poland under Russian, Prussian and Austrian occupations changed completely. In the XIX century there were schools in which the official language was not Polish, nor was there any place for the Polish language and literature as from the middle of the century, and which were set on the Germanization and Russification of the pupils. The teachers - Russians, Germans or Austrians, carried out the instructions of their authorities, they were state officials carrying out the tasks set by the education authorities for a given salary.[17] As a rule, thier standard and professional competence were lower than in the teachers employed in the purely Russian or Prussian lands.

A tremendous role was thus played by the private teachers (tutors) employed in Polish homes in the XIX century. It was they who introduced the young to Poland's history, taught them to read and write in their national tongue, chose literature which developed their patriotic feelings. Similarly, Polish private school teachers taught Polish history and language, risking being subjected to repression or expulsion from work. The activities of the private teachers, which included many outstanding writers (A. Dygasinski, B. Prus, M. Konopnicka), helped raise the rank of the profession. It was seen as a certain type of mission for the cultivating of Polish descent and patriotism among the youth. As the outcome of the attitude of many teachers - Poles - many of their pupils participated in the national insurrections of 1831 and 1863, as well as in the pupils strikes at the turn of the XIX and XX centuries, demanding that Polish be brought back into the curriculum of the state schools in the Prussian and Russian annexations.

Concluding our considerations it can be stated that society's aversion to those employed in education who propagated denationalization increased in the XIX century. Approbation of those teachers who were patriotically disposed to

Poland and who exerted increasing influence on the opinions and attitudes of the young, increased. The achievements of NEC, the Duchy of Warsaw authorities, as well as the patriotic and dedicated teachers assured the retaining of national awareness of the Poles, enabling the country's rebirth following the World War in 1918.

Notes

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